The Christian Century

PUBLISHED WEEKLY

She Heads United Women

'Leaders of American Churchwomen'—I. Mrs. J. D. Wyker

By Margaret Frakes

The Court Concurs

An Editorial

Kierkegaard or Grundtvig?

By Llewelyn Jones

MAY 14, 1952

In This Issue

MARGARET FRAKES

The Christian Century believes that women are making a far more important contribution to Protestant leadership in the U.S. than is commonly realized. It also fears that the women who are at the forefront in providing this leadership are no more than names to those outside their organizations. Last year, therefore, the Century polled several hundred women who are carrying heavy church responsibilities to discover who, in their opinion, are the six women now exerting the largest influence in American church life. In a series of articles to be presented during the remainder of this year one of the associate editors of the Century, Margaret Frakes, will sketch the personalities and contributions of the six women thus selected. The article on Mrs. James D. Wyker in this issue is the first in this series.

LLEWELYN JONES

is known not only as a front-rank literary critic, but as a translator of Scandinavian literature. Despite his Welsh name, Mr. Jones is a native of the Isle of Man; he came to this country early in life. As literary editor of the now defunct *Chicago Evening Post*, he made the weekly literary supplements of that paper known throughout the country. His latest work, a translation with an extensive introduction of a Danish life of Bishop Grundtvig, is soon to be published by the Antioch College Press. Mr. Jones lives at 12 Traill St., Cambridge, Mass.

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Coming

In next week's issue the Century will present a full-scale study of a *state* council of churches. The Minnesota council, with its remarkable Protestant Center, has been chosen to sit for its portrait.

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The Christian Century

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Coming Events

May 14-18. Southern Baptist Convention, Miami.
May 14-15. DePauw University 6th Annual Conference on Church Music, Greencastle, Ind.
May 14-21. Ecumenical Institute Conference on Art and the Crisis of Culture, Celigny, Switzerland.
May 15. Church Federation of Greater Chicago Commission on Ecumenical Education Panel Discussion on the Nature of the Ministry; Alden Drew Kelley, Wilhelm Pauck, Preston Roberts, Joseph Sittler, Daniel D. Williams, speakers.
May 16-18. Fellowship of Reconciliation Annual Midwest Conference, Chicago; Bernard C. Clausen, A. J. Muste, speakers.
May 16-18. Pendle Hill Seminar on Belief in the New Testament; Alexander C. Purdy, speaker.
May 18. Rural Life Sunday.
May 18. Chicago Sunday Evening Club; Edward H. Pruden, speaker.
May 19-23. American Baptist Convention, Chicago.
May 19-23. Disciples of Christ International Convention, Chicago.
May 19-24. International Churchmans Exposition, Chicago.
May 22-27. American Unitarian Association 127th Annual Meeting, Boston.
May 22-28. Presbyterian Church, U.S.A., General Assembly, New York city.
May 25. Chicago Sunday Evening Club: Seminarian Preacher of the Year, speaker.
May 26-June 1. New Jerusalem Church in the U.S.A. General Convention, Baltimore, Md., and Washington, D. C.
May 27-29. National Council of Churches Department of Social Welfare Church Conference of Social Work, Chicago.
May 27-June 3. Presbyterian, U.S.A., Washington State Synod Annual Meeting and Tour of Alaska Mission Stations, S. S. Prince George.
May 30-June 4. United Presbyterian Church 95th General Assembly, Albany, Ore.
June 1. Pentecost (Whitsunday).
June 1. Christian Unity Sunday.
June 2. Pittsburgh and Allegheny County Ministerial Union Lecture Series, Pittsburgh; A. Dixon Rollit, speaker.
June 3-6. Duke University Christian Convocation, Durham, N. C.; Henry Sloane Coffin, Paul N. Garber, Costen J. Harrell, special lecturers; James A. Gray lectures, Liston Pope; John Douglas Pitts convocation preacher, John S. Whale.
June 4-10. Evangelical Lutheran Church 20th General Convention, Minneapolis.
June 5-7. American Friends Service Committee Institute of International Relations, Houston, Tex.
June 5-11. Reformed Church in America General Synod, Buck Hill Falls, Pa.
June 5-13. A.F.S.C. Institute of International Relations, Wichita, Kan.
June 6-8. A.F.S.C. Institute of International Relations, Newton, Kan.
June 7-14. Methodist Student Regional Leadership Training Conferences, Epworth Forest, Ind.; Dallas, Tex.
June 8-12. A.F.S.C. Institute of International Relations, San Antonio, Tex.
June 9-14. N.C.C. Division of Foreign Missions Outgoing Missionary Conference, Hartford, Conn.
June 9-16. Methodist Student Regional Leadership Training Conference, Camp Casowasco, N. Y.
June 10-15. Augustana Lutheran Church 93rd Annual Synod, Des Moines.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, MAY 14, 1952 NUMBER 20

EDITORIAL

WITH the dedication of the Japan International Christian University, which took place on its impressive campus near Tokyo on April 29, what was once only a dream—and a very elusive dream, at that—becomes a reality. It is now as sure as anything in this precarious world can be that the university will meet a friendly response in Japanese life as a symbol of faith in the future and will develop into a great school for preparing educators, civic servants and agricultural leaders Japan so greatly needs. The responsibility which this Christian university faces was dramatically revealed two days after the dedication, when Communist-inspired riots swept downtown Tokyo. But this inescapable struggle between the Christian and the communist philosophies of life likewise offers the new university its magnificent opportunity. At the dedication ceremonies, the congratulations of the imperial family were extended by Princess Setsuko Chichibu, the emperor's sister-in-law. There were official good wishes from the heads of the British and Canadian embassies in Tokyo and from Dr. John Coventry Smith of the Presbyterian, U.S.A., mission board, who represented the university's American sponsors. The main address was delivered by Franklin Clark Fry, president of the United Lutheran Church and vice-president of the National Council of Churches of the United States. But the most moving fact about the dedication was the presence of Mrs. Ralph E. Diffendorfer, whose husband almost literally sacrificed his life as first president of the J.I.C.U. foundation. The 14 American denominations and the National Council have now raised more than $2 million in this country and Canada toward the initial goal of $10 million. It is to be hoped that most of the remainder may be subscribed by the time the university rounds out its first five years.

Japan Christian University Becomes a Reality

Communism Will Be Its Own Nemesis

HISTORY has really been made at Panmunjom lately. Perhaps there has not been much progress toward an armistice. There are, in fact, indications that an armistice has become less likely. But something has happened with a profoundly important relation to the long-range struggle between communism and democracy. This came out in the negotiations over what to do with prisoners of war. As our readers know, The Christian Century has been much concerned about this ever since our executive editor visited the prison camps in Korea last December. We have said that any return of unwilling prisoners would be equivalent to a death sentence for them, and would be a death sentence for the moral standing of the United Nations throughout Asia. Behind our concern has lain a belief, based on Dr. Fey's discoveries, that a large proportion of the prisoners in U.N. hands had no desire to be repatriated. They were deserters rather than prisoners. Now, however, the negotiators at Panmunjom have released some amazing facts. A secret but fair census of the P.O.W. camps disclosed that 101,600 of the 169,700 prisoners declared that they would "forcibly resist repatriation." Even more unexpected was the discovery that 15,600 of the 20,700 Chinese "volunteers" who have been captured say they won't go home unless they are forced do so. These disclosures are being feverishly denounced by the Communists. They show too clearly that communism is its own worst enemy. The tyranny within the communist orbit is working much more surely to produce eventual reform or revolt than any pressure from without. Every thoughtful observer, inside as well as outside the world of communism, will see that those prisoners in Korea—especially the Chinese—have told a story which has a sensational bearing on the crisis of these times.

Sir Stafford Cripps—A Christian in Politics

THE IMPORTANT FACT about Sir Stafford Cripps was that he was a Christian. He was a man of rare intellectual brilliance. He was a great lawyer—credited at one time with having the most lucrative practice in Great Britain. He discharged onerous public duties with masterly competence—in Moscow, in India, at the board of trade, at the treasury. But the thing that counted, with himself and in his influence on history, was that he was a Christian. To him the world was a battleground between good and evil, in which a righteous God was at work to bring the eventual triumph of righteousness, and in which men were to live in loyalty to the righteousness set before them in Jesus Christ, the Lord of all Christians and the Lord of all history. This conception of the rule of life gave Sir Stafford an inflexibility of will, a confidence in his own course and a personal austerity which had a way of irritating both colleagues and opponents when it did not awe them. "There," said Winston Churchill in one of his remembered sallies, thrust at the rigid back of the abstemious chancellor of the exchequer, "there, but for the grace of God, goes God." Yet the amazing thing was that, largely by the force of

his personal character, Cripps was able in the years after the war to induce his countrymen to accept the life of austerity, coupled with a voluntary abstention from wage demands, which has been one of the very few moral marvels of our time. We hear a good deal about the need for Christians in politics. There have been few better examples in this generation than Sir Stafford Cripps.

So They Went to Boston!

KIDS are wonderful. Just about the time you are in danger of forgetting it—for they can be other things as well, and frequently are—you come across something like a letter which recently appeared in the Middletown, New York, *Times Herald,* and your enthusiasm for the rising generation comes flooding back. This letter, signed by the senior class of the Middletown high school, told how the custom has grown of an Easter-vacation trip by the seniors to Washington. (It's reached the point where, at Easter vacation time in the national capital, one can hardly see the cherry blossoms through the lines of buses which have brought in high schoolers from everywhere east of the Mississippi, and a few from beyond.) But a year ago, when Middletown seniors planned their trip, they found that in order to take a Negro girl classmate along they must stay at a third-rate hotel. When they reached Washington they discovered that their classmate could not eat with them, could not ride with them in some public conveyances, and could not enter some national shrines and buildings through the same door. This year the Middletown senior class has five Negroes in it. To make things easier for their white classmates, the five offered to stay at home. But the other youngsters would not listen to such a proposal. Instead, they voted overwhelmingly to spend their vacation together in Boston. "We expect," said the Middletown seniors in the letter to the local paper which announced their decision, "we expect to have a good time in Boston. We will not see the Declaration of Independence or the Constitution of the United States, but we will know that we are living those documents." Kids are wonderful!

What Should Be Done About Immigration?

CHURCH and humanitarian bodies are registering their concern over pending immigration legislation. They agree that something needs to be done to straighten out the present hodgepodge in U. S. immigration laws. But they do not agree as to what that should be. The statement put out on April 18 by the National Council of Churches, the Synagogue Council of America and the National Lutheran Council specifically condemned the Celler bill (since fallen by the congressional wayside) and continuation of the present quota system, provided in the Walter and McCarran bills. The joint statement of the American Friends Service Committee and nine associated agencies was more specific—and, we may add, more persuasive—in its criticism of parts of the Walter-McCarran bills. It is noteworthy that the National Catholic Welfare Conference, whose immigration branch is one of its most efficiently administered bureaus, has not joined in these criticisms. Meanwhile, Congress is going ahead with the first major revision of immigration law since 1924. The House has passed the Walter bill, 206 to 68. The McCarran bill has been favorably reported and is expected to pass the Senate, perhaps before this is read. The two bills are so similar that agreement in conference committee should present no difficulty. We recognize the shortcomings and dangers of the Walter and McCarran bills. Many of the criticisms from church sources are valid. Nevertheless, we believe that the Walter-McCarran bill should be passed. We do so because we think that it is a case of this or nothing, and the bill in its final form bids fair to be a good deal better than nothing. It will wipe out the last trace of the Oriental exclusion acts and will put all Asian nations on the same basis as European countries. If the quota system is unjust, and should be superseded by a "pooling" system, the nation as a whole has yet to be educated to that conviction. Like so much else in politics, immigration presents a problem in which improvement will come only a step at a time. Doing away with racial discrimination, as the Walter-McCarran bill will, is a step of importance which can be taken now.

Connecticut Produces Some Real Leaders

LATEST ENTRANT in the race for the Democratic presidential nomination is Senator Brien McMahon of Connecticut. It is pretty late for the senator to gather delegates before his party's convention meets in July, and he says that he will not be able to make the sort of beat-the-bushes campaign which some of his rivals are staging. But the Democratic party could do a lot worse, when it names its candidate, than to pick the Connecticut senator. The part which Mr. McMahon has played in guiding atomic legislation through Congress, and the plan which he has advocated to secure disarmament and work out a constructive alternative to an arms-race economy, have shown that he has the stature needed in the presidential office. The news that Senator McMahon has decided to try for the presidency leads to reflection on the high type of political leadership which his state is producing these days. Is there any other which can show the nation four men of the caliber of its two senators, its governor and its former governor who is now ambassador to India? Senator McMahon's colleague in the Senate, William Benton, has shown more political courage than any other member of that body. With the fight against Senator McCarthy all but abandoned in Wisconsin, Benton's steady denunciation of the tactics employed by the Wisconsin senator and McCarthy's declaration that he intends to invade Connecticut to see that Benton is defeated for re-election in November, mean that the testing of the American public's ability to size up McCarthyism will be transferred to the Connecticut campaign. Governor John Lodge proved his courage last year when he vetoed the bills which liquor and gambling interests had pushed through the state legislature. And Chester Bowles, after being turned out of the governorship, has turned to doing what seems to us the most intelligent and statesmanlike job now being displayed by any American diplomat. Connecticut contains only

5,009 square miles and (in 1950) 2,007,280 people. But there must be lots of political and spiritual vitamins in the Connecticut diet.

Withdrawal of Nuns May End Missouri Suits

TAXPAYERS' suits in two Missouri counties to restrain state school authorities from allocating tax funds to schools employing nuns as teachers may be affected by the decision of Roman Catholic authorities to withdraw nuns from such employment. The provincial of the Sisters of Notre Dame has told two Cole county school districts that no contracts for next year will be signed; this is the county in which the first suits were entered. Eleven nuns have notified a district in Osage county that they will not be permitted to sign contracts for the next term, and the Sisters of the Most Precious Blood say they are withdrawing the nuns who have been teaching in an unidentified district. . . . The Methodist General Conference voted in favor of a midwest location for National Council headquarters, and instructed its delegates to the N.C.C. to work with other denominations for such a selection within the next two years.

A Time of Horror

SIR: You say that the charge that the U.S. is spreading germs in Korea is a "big lie" (April 9). How do you know this? Why should you assume it is a lie? Why assume your side is truthful and the other is not?

Winfield, B.C. ALEC C. BEASLEY.

FRANKLY, this letter jolted us. How *do* we know the Communists are lying? The assertions that the United Nations have spread disease-carrying fleas and flies over North Korea and Manchuria keep piling up. Elsewhere in this issue our Montreal correspondent tells of the embarrassment in which the Canadian government finds itself because these charges are reiterated by James Endicott, once a missionary of the United Church of Canada in West China, whose father was both missions secretary and moderator of the United Church. Accusatory documents from the Communist-controlled World Council of Peace come in a steady stream.

How do we know these charges are not true? When challenged, we have to admit that we don't *know* it. The communist refusal to permit the Red Cross to investigate looks very suspicious, but it is not conclusive. Our instincts and our national loyalties tell us that the allegations which are being spread over the world are untrue —a resort to the "big lie" propaganda technique, as we said in our April 9 editorial. But we cannot prove this, any more than the Communists have proved their charges. Yet how much, in these days, can we rely on our instincts? In view of all that has been hinted from Washington about the awful bacteriological weapons in preparation, how sure can we be that there has been no experimenting in germ warfare? We still trust our instincts. We still believe the charges that our planes have scattered disease-bearing insects are false. But terrible things are happening in our time, and we are in danger of shutting our eyes and minds to our own implication in them.

After World War I, in summing up what went on during that conflict Winston Churchill wrote: "When all was over, Torture and Cannibalism were the only two expedients that the civilized, scientific, Christian states had been able to deny themselves; and these were of doubtful utility." The record in World War II was worse. Yet since the shock of Hiroshima we have become so calloused to atomic weapons and the race for hydrogen bombs that the other day the president of the United Press, Hugh Baillie, could send this dispatch from Yucca Flat, Nevada, to be printed in display form on the front page of New York's largest afternoon newspaper:

> Atom bombing as a mercy stroke . . . will kill troops quickly and in large numbers and enable the capture of positions with a minimum of loss and at maximum speed, and thus shorten wars. . . . Thus a battle which might have lasted for weeks is compressed into a few hours. The necessity of air raids and bombardment is eliminated. One bomb does it all.

With such complacency can the head of a great news agency discuss one of the types of experimentation in which we are now engaged!

How many Americans realize with what feelings most of the rest of the world looks at our use of napalm in Korea? Liquid fire proved the most effective way of cleaning out Japanese bunkers during the war in the Pacific. In Korea the prevailing tactic, in dealing with a tough village or neighborhood, seems to be to spray it with flaming jellied gasoline—napalm. The Archbishop of York appeals to us to stop. He says that the church should demand an end to "the use of weapons which indiscriminately destroy, as if they were worthless flies, those for whom Christ died." How many American Christians have experienced any such reaction as this of Archbishop Garbett?

Toynbee calls this a time of troubles. It is also a time of horror. And the depth of the horror is revealed by the fact that we are not horrified by what we are doing. We say we are horrified. When we read such an editorial as this we reassure ourselves that of course we are. But we aren't —not really. If we were, we could never accept so casually what is going on in Korea and Nevada and along the Savannah river. We are learning to live complacently with our own savagery; that is the damnation which is overtaking us.

Do you want a revelation of what is happening to us? Here it is, in the pages of that sober, conservative and humane weekly, the London *Economist* for April 12. Britain has a desperate problem on its hands in trying to restore some kind of order in Malaya. A new general has just been sent out to try to accomplish what his assassinated predecessor could not. Much is expected of the new general, who has a reputation for toughness. Now the *Economist:*

> The little town of Tanjong Malim has been collectively punished for a prolonged series of communist incidents in the neighborhood. . . . Equipment has been ordered in Britain for spraying the communists' food-growing plots with hormone plant killer from aircraft; the same chemical is reported to be destined for use on roadside verges to kill vegetation from which hidden communists launch their ambushes.

Here is chemical warfare, designed to reduce a region

to starvation, because communist terrorists have operated in that region. The *Economist* defends this destruction of food plots as military necessity. It is the same plea which theologians have said would justify atomic or hydrogen bombing. But the fact that we so easily accept such a justification shows how deeply we are sunk in the horror of these times.

The Court Concurs

NEW YORK's system for weekday religious education has been held constitutional by the Supreme Court. In a 6-to-3 decision, the same court which almost unanimously overthrew the system in Champaign, Illinois, when that was attacked in the McCollum case, held that New York has a "released time" plan which does not infringe on the First Amendment. The majority of the court found that the New York program differed in essentials from that rejected in the McCollum case because (1) New York's weekday religious education classes are not held in school buildings; (2) pupils who attend are dismissed from school; and (3) all costs, including those of the various forms which have to be filled out, are borne by the religious organizations. The crucial difference between the New York case and the McCollum case, said the opinion written by Justice Douglas, was that in the latter "the classrooms were turned over to religious instructors."

We rather expected this verdict. The court of appeals of the state of New York had upheld the system on the ground that it was separate from the schools, and it is not surprising that a majority of the federal tribunal followed that reasoning. Yet we believe that the terms in which Justice Douglas framed the court's decision will not clarify the church-and-state issue, but will produce much future litigation. To be sure, the verdict embodies a firm reaffirmation of the legal principle on which the court based its Everson (New Jersey bus) and McCollum (Champaign released time) decisions:

> There cannot be the slightest doubt that the First Amendment reflects the philosophy that church and state should be separated. And so far as interference with the "free exercise" of religion and an "establishment" of religion are concerned, the separation must be complete and unequivocal. The First Amendment within the scope of its coverage permits no exception; the prohibition is absolute.

But the sweeping rhetorical generalities of Justice Douglas' decision—what Justice Jackson, in his dissent, calls the "passionate dialectics" and "epithetical jurisprudence" formulated by his "evangelistic brethren"—open the door to many differing views as to where the wall of separation runs. When the court says, "We are a religious people whose institutions presuppose a Supreme Being," and couples that with the assertion that "the First Amendment does not say that in every and all respects there shall be a separation of church and state," it is widening an area of doubt which the Everson and McCollum decisions had tried to narrow.

To discover how debatable are the grounds on which the Supreme Court reached this split verdict we recommend a careful reading of the three dissents. That by Justice Frankfurter strikes at the contention that "released time" or "dismissed time," as administered in the New York system, involves no action by the state to favor the operations of religious bodies. "There is," he says, "all the difference in the world between letting the children out of school and letting some of them out of school into religious classes." If the schools were entirely dismissed, no constitutional question could be raised. But they are not. "The school system did not 'close its doors' and did not 'suspend its operations.' . . . If its doors are closed, they are closed upon those students who do not attend the religious instruction in order to keep them within the school. That is the very thing which raises the constitutional issue." Justice Frankfurter accused his majority brethren of having ducked that central issue.

Justice Black, who wrote the court's opinion in the McCollum case, based his dissent in this case on the element of coercion by the state to aid a church enterprise which he found involved:

> The plan, purpose, design and consequence of the New York program cannot be denied. The state thus makes religious sects beneficiaries of its power to compel children to attend secular schools. Any use of such coercive power by the state to help or hinder some religious sects or to prefer all religious sects over nonbelievers or vice versa is just what I think the First Amendment forbids.

After referring to his McCollum decision, Justice Black says that he sees "no significant difference between the invalid Illinois system and that of New York here sustained." The only apparent difference is in the place where the weekday religious education classes are conducted, and that is not important. "In the New York program, as in that of Illinois, the school authorities release some of the children on condition that they attend the religious classes, get reports on whether they attend, and hold the other children in the school building until the religious hour is over."

Justice Jackson also bore down on the coercive factor in registering his dissent:

> The greater effectiveness of this system over voluntary attendance after school hours is due to the truant officer who, if the youngster fails to go to the church school, dogs him back to the public schoolroom. Here schooling is more or less suspended during the "released time" so the nonreligious attendants will not forge ahead of the churchgoing absentees. But it serves as a temporary jail for a pupil who will not go to church. It takes more subtlety of mind than I possess to deny that this is governmental constraint in support of religion. It is as unconstitutional, in my view, when exerted by indirection as when exercised forthrightly.

The majority of the court held that the record of the case, as it came from the New York courts, precluded consideration of the coercion issue.

Initial reaction by the churches to this latest Supreme Court decision in most cases will probably be favorable. The churches are so disturbed by the growing secularization of our culture, and have been so indoctrinated with the idea that their efforts to offset this require some system of weekday religious instruction, that they have come to regard "released time" systems as their last chance to rear a religiously literate generation of American youth. We believe, however, that just as most Roman Catholic spokesmen first hailed the Everson verdict because it upheld

public bus service for parochial school pupils and later sang a different tune when they reflected on the principles which underlay that verdict, so now a reflective appraisal will presently mute any hosannas.

The issues raised in the dissents in this New York case are of far-reaching importance. State coercion in behalf of religious programs or state discrimination between religious and nonreligious citizens can do infinite damage to the future stability of the American principle of church and state separation. Coercion involves intermingling of the functioning of the state with that of religious bodies. Discrimination brings inequality among citizens based on a religious test. Both are fundamentally repugnant to American constitutional principles and to our most precious national tradition. The only way to avoid such coercion and discrimination, if weekday religious classes are not to subvert the principles of the First Amendment, is, as Justice Frankfurter contends, to close the schools completely while these classes are in session and to give the dismissed students entire freedom to choose what they do in that time.

And when all is said and done, is the end which the churches seek by fighting these legal battles to sustain their released time systems worth the struggle? In the present instance they have won a court victory—at the cost of creating new and grave doubts regarding the extent to which church and state are in fact separate under the Constitution. Victory here may pave the way to calamitous later invasions of the separation principle. Yet the weekday religious instruction classes, as conducted, have in few instances produced results to substantiate the claims made for them. If the churches cannot carry out the educational program which they hold essential on Sunday or in hours when the public schools are not in session, would not their purposes and the purposes of all Americans who desire to see the separation of church and state maintained be better served if an effort were launched to close the schools for the period during which religious classes were being held, whether that closing involved a matter of an hour, or a half-day, or even a full day in every week?

Homage to Button Gwinnett

EDITOR THE CHRISTIAN CENTURY:

SIR: Would you like to make $25,000? Here's a chance. Go up into your attic and drag out the old trunk under the eaves, get out the pack of yellowed letters, and see if your great-great-great-great-grandfather—or his lovely wife, for that matter—ever got any letters from a certain Button Gwinnett, signed legibly with his own name. If so, you can sell the autograph and retire from labor and devote yourself to paying your income tax.

Button Gwinnett has had a strange fate. His is not the most honored name in American history but, as you know, when it comes to the cash value of autographs, lo! Button's name leads all the rest. John Hancock's emphatic signature and Thomas Jefferson's neat device are a dime a dozen compared to Mr. Gwinnett's. His autograph is literally worth its weight in radium.

It is an irony that he died insolvent. He died far too soon, killed in a duel. He should have waited for a rising market. His story belongs in the short and simple annals of the poor. He was a London merchant who settled in Savannah, Georgia, in 1765, and was elected a delegate to the Continental Congress. He stayed in Philadelphia only a bit over three months, but he was one of the signers of the Declaration of Independence.

The reason for the fabulous value of his autograph is, of course, scarcity. Collecting the autographs of the signers of the Declaration has become quite a sport, and no collection is perfect without Button's autograph. There are only 36 known autographs of his in existence. In 1925 his autograph was worth $14,000, and today its value is double that. The moral is clear: Write less and your words will be worth more.

I am trying to get a picture of Button Gwinnett to put on my desk. It might do a lot of good. It would say to me—and to anyone else—Go in for scarcity; write a lot less, and the market may rise like a beautiful bird!

I know what you are thinking—that if Simeon wrote one letter a year, someone might read it. I admit you have something there. If we all talked less, someone might listen. Why not try a little game of "Button, Button, who's got the Button"? Scarcity may be the very button on fortune's cap!

In that book of rich humor—alas, now forgotten—Lloyd Douglass' *The Minister's Everyday Life,* he commends the virtue of scarcity to the pastor going to a new city. He urges him not to spread himself all over the local zoo, speaking to the Lions, the Eagles, the Elks and the Moose. If anyone wants to see and hear the new curiosity, let him come to the one place where the man is on exhibition, his church.

The $25,000 price on Mr. Gwinnett's autograph whispers compellingly to every public speaker: The fewer words, the higher value. There are two styles of public speaking, the antediluvian, when everyone lived to a ripe old age of 700 or so, and the postdiluvian, when folks have only threescore years and ten, so they have to get to the point.

I can hear you muttering, "If this letter were a lot shorter, it might be a bit better." True! So here's to Button Gwinnett!

Yours,

SIMEON STYLITES.

Frontiers

NO longer Pilgrim ships will brave
A strange uncharted tide,
No longer through the wilderness
Will Boone or Fremont ride;
A network of ten thousand roads
Is laid on plain and hill,
And every mountain range is mapped,
And every stream. But still
Man's spirit blazes other trails
Than those on earth's dark sod—
And seeks the gleaming peaks where rise
The far frontiers of God.

LESLIE SAVAGE CLARK.

She Heads United Church Women

Mrs. James D. Wyker Came from a Rural Parsonage to One of Protestantism's Most Important Posts—First in a Series on Leading Churchwomen

By Margaret Frakes

WHEN the Disciples of Christ assemble in a Chicago auditorium next week, they will be called to order by a woman. Even for a communion used to according full equality to women—at least in theory—this will be an unusual experience. But Mrs. James D. Wyker, an ordained minister who as vice-president of the convention was called on to take over when President Marvin Sansbury became ill last month, is an unusual woman. The Disciples have long realized that. During the two years Mrs. Wyker has served as president of the National Council of Churches' general department of United Church Women, other Protestants all over the country have come to realize it too.

Mrs. Wyker would be the first to disclaim any description of herself as "unusual." She often asks herself just how it has happened that unsought responsibilities in such numbers have come to one who still considers herself a country preacher and a country preacher's wife. The answer is, of course, that in every enlarging responsibility placed upon her, she has simply followed the principles which guided her and her husband through the twenty years they spent in the interdenominational rural ministry.

Interest in All About Her

People instinctively like Mrs. Wyker, and she likes them. At fifty, she is tall, erect, handsome—far removed from the cartoonist's idea of the "club woman" or from the picture most people have of the woman preacher. Her hair, slightly graying, is waved neatly above clear, straightforward eyes which reveal humor and genuine friendliness. There is nothing aggressive about her; her ready smile has in it something of shyness. But this impression is countered by a firm chin, and when she calmly picks up the thread of conversation and proceeds to the heart of the discussion at hand you realize that while she is fundamentally modest and unassuming, those qualities will never weaken her decisiveness as a leader.

Mrs. Wyker shows tremendous interest in everything that goes on, from the story of a local church project told her by the woman sitting next her at lunch to the latest issue before the United Nations. In fact, this instantly responsive interest takes the place of any formal hobby in her life. She impresses everyone—those who hear her speak from a platform as well as those she greets face to face with her hearty smile and firm handshake—as the sort of woman they would like to have living next door. That doesn't mean, however, that the president of United Church Women is likely to let important tasks wait while she enjoys neighborly small talk. "Let's get down to work," her manner implies. "But let's enjoy ourselves doing it."

By virtue of her leadership of United Church Women, Mrs. Wyker finds herself the spokesman within the National Council of Churches for the forward-looking viewpoints which characterize that largest and most active lay body in the new organization. The two years since the former United Council of Church Women became part of the over-all agency of united Protestantism have not been easy for women unused to the creakings of ecclesiastical machinery, accustomed simply to trying to base their decisions as a corporate group on one criterion: "What must those do in this situation who would follow Jesus as closely as possible?"

Take race relations. Soon after the United Council of Church Women was founded in 1941, its members decided they could not be true to their Christian purpose unless they committed themselves to the ideal of nonsegregation. So they voted to work toward creation of nonsegregated local councils, and set about to implement their vote. The results, particularly in some councils in the south, belied the fears of those who said it couldn't be done. Naturally, these women are concerned that the National Council of which they are now a part should declare its support of a similar principle. When those who counsel delay warn that southerners in the N.C.C. must be considered, the churchwomen remind them that Mrs. Wyker and many of the other women who work to implement their Christian beliefs on interracial justice are also southerners.

There have been other disquieting experiences, most of them in some way connected with the partial loss of autonomy the churchwomen's group has experienced since becoming part of the larger organization. Last fall, when hearings on universal military training were under way in Washington, Mrs. Wyker agreed to testify on the official stand the United Council of Church Women had taken against peacetime conscription, only to find it was not quite that easy. The National Council, she was reminded, had not yet spoken on this public question, and constituent units must wait for corporate action. Mrs. Wyker and the other women of the department were dismayed, but they called off the plan to testify, turning instead to new efforts to crystallize opinion on peacetime conscription. Later they had the satisfaction of seeing their convictions embodied in the formal stand the parent body took against UMT.

Confidence in the 'Long Run'

"In the long run the new relationship will work out for the best," Mrs. Wyker says. "We must learn to be patient, to hope that delays will not cause too much damage. We *are* willing to delay when it will be for the best interests of all. And we must remember that if what we think right doesn't prevail in one case, it may in the next."

The other members of the National Council's General Board—the majority of them men—have acquired a deep respect for Mrs. Wyker. "She states her position firmly, but is never unpleasant about it," one of them said recently.

"I know that causes dear to the hearts of the women she represents have gone down to defeat, but through it all she has been invariably courteous, willing to look at all sides of questions."

The Women Are Behind Her

The thousands of women in interdenominational church-women's councils across the country who have come to know Mrs. Wyker in the past two years have great affection for her. After she has spoken at one of their conventions or met with them in conference, United Church Women headquarters in New York is sure to get an enthusiastic report. Often the reports are downright extravagant in their praise, and Mrs. Wyker, who is extremely objective about her abilities, confesses to considerable embarrassment when the staff members show them to her.

Although she no longer has a parish, she still is called on to do a great deal of preaching. Her down-to-earth sermons are not profound, but they tie in with the experiences of her listeners, and all of them carry a definite "lift," a sense of spiritual conviction. Her messages "get across." Some of her friends tease her a bit about her constant stress on "ecumenicity at the grass roots." "They've heard that before," they remind her. But they realize that just because she does "say it again and again," women throughout the country have gained a new realization of how they can put their religion to work in the situations they encounter, and an enthusiastic resolve to do it across denominational lines.

Members of the United Church Women executive staff appreciate Mrs. Wyker's willingness to help out in their day-to-day task of putting the department's program into effect. "When she comes to New York, she is ready to spend hours looking at all sides of problems that have come up," one of them said not long ago. "She is not going to speak on any situation until she understands all about it. And she keeps her feet on the ground. One thing we can be sure of: with her, the visionary is never going to outrun the practical." Another staff member stresses the fairness of Mrs. Wyker's judgments: "She is entirely free from pettiness. If tensions arise, we can count on her to clear the air by insisting that we stop and separate the good from the bad."

First Opportunity Unexpected

As Mossie Allman, Mrs. Wyker had her first opportunity to serve the church professionally back in her home town of Richmond, in the Kentucky bluegrass region. ("Mossie" really is her name—"If only my poor mother had known how I'd have to spend all my life explaining that it isn't a nickname, she'd have thought twice before she gave it to me!" she says.) When the older Allman sister went to China as a missionary, the post of minister's assistant in the local Christian church to which the family belonged was left vacant. The congregation thought at once of Mossie. True, she wasn't particularly trained for the job; she had attended only business school and the near-by teachers' college. But they had been impressed by her devotion and enthusiasm as a Sunday school teacher and youth leader, above all by her unfailing concern for people and their welfare. So a surprised Mossie found herself a minister's assistant. She did so well that the congregation decided her status needed to be formalized, and voted to pay her expenses for a year at the Disciples' College of the Bible in Lexington. On week ends, she commuted to Richmond to continue her duties in the local church.

Mossie Allman reveled in the courses in religious education, Bible and theology she found at the College of the Bible. But any notion that her life was going to be spent applying those courses in the pleasant county seat setting she had known from childhood was shattered when she fell in love with James Wyker, a fellow student.

Energetic, Ohio-born Jim Wyker was an enthusiast. He had sworn to devote his life to helping make the Disciple "plea for unity" a fact, and to do it in some rural area where church and community could exist for each other. But he had resolved first to get as good a theological education as if he were headed for the biggest church in the country. And formal studies weren't enough. Whenever he heard of a conference at which church unity or rural problems were to be discussed, off he went to listen and learn, returning to study round the clock to make up the classes he had missed. The summer before Mossie met him he had spent roaming around Europe studying rural life, devoting weeks to the Danish folk school movement and ending up listening in on sessions of the Stockholm conference on the life and work of the church.

Commitment to Christian Unity

Jim's ideas ran full tilt into Mossie's native conservatism. "I had never even taken our Disciple plea for unity very seriously," she says. "I could admire people of other denominations, but somehow I felt there must be just a little something wrong with them or they would be Disciples. And here was Jim demanding that I commit my life to Christian unity! As for going into the rural ministry, I had never dreamed of such a thing. Then that northern determination of Jim's! It was a new experience for a southern girl. But it won out, and at Christmastime in 1926 we were married."

The young Wykers went to New York, where Jim was working for his B.D. at Union Theological Seminary. Mrs. Wyker enrolled at Teachers College, Columbia University, majoring in religious education. Jim filled student charges on Long Island. One summer he was asked to take part in a distant institute on the rural church, and as naturally as she had taken on her first Sunday school class, his wife found herself taking his place in his pulpit—a Presbyterian pulpit at that!—while he was away. "I had spoken from pulpits before, at youth services and conventions," she recalls. "But this was different. I know I talked too fast. I still had a southern accent, and I used no r's. Anyway, after the service a little old lady came up and said, 'I enjoyed looking at you, my dear, but I couldn't understand a word you said. Could you maybe speak a little slower next Sunday, and use more English?' "

The success of his wife's "helping out" that summer gave Jim Wyker another idea. He knew his passion for spreading the gospel of rural rebirth through the church would take him sometimes beyond the bounds of whatever parish he might be serving. Why not have a substitute right in the family? This was the most staggering suggestion with which he had yet faced her, but Mrs. Wyker was

becoming more used to the unexpected. She pondered, prayed—and after Jim got his B.D. at Union the next spring they went to Ohio and were ordained together as Disciple ministers.

"We were headed for the rural field for the rest of our lives, and I wanted to be ready for whatever I might be called on to do," Mrs. Wyker explains. "In our first parish, on Long Island, I was strictly a pastor's wife, and a not too effective one at that, for I was finishing up work for my degree. And during eighteen months Jim spent at the Community Church in Buffalo, I was busy getting our daughter Virginia started in life. But when we went to the Groton larger parish near Ithaca, New York, we were ready for the joint ministry we planned."

The village of Groton and the country round about were served by a multiple ministry; Mr. Wyker was appointed the rural pastor, his wife the director of religious education. "There I got my first real lesson in church unity," Mrs. Wyker says. "The churches had been weak and ineffective, but by combining resources they were now getting a trained ministry. And although there were no Presbyterians in the parish, the First Presbyterian Church of Ithaca was paying me, a Disciple, to teach religion in the public schools to the children of Baptists, Methodists and Congregationalists, just because its members felt they owed a debt to the rural church and wanted to help reclaim it."

Meanwhile, the Wykers' son Jerry had arrived. "At Groton our combined salaries were not as much as Jim's had been in Buffalo," Mrs. Wyker recalls. "Our families thought we had lost our minds. We said maybe we had, but we hadn't missed them!"

Unity in North Jackson

Finally, in 1932, the Wykers found the sort of rural situation of which they had always dreamed—one from which denominational competition had been eliminated. At North Jackson, Ohio, the Presbyterian, Disciple, Methodist and Evangelical and Reformed churches some years before had decided to work together so a resident pastorate could replace the part-time ministry each had had. The four hundred members were now in one church, but they continued to make their benevolent and missions contributions to their original parent denominations.

The Wykers' eleven-year pastorate at North Jackson was something almost any student of the rural church in America can tell you about. The parish became a "demonstration project," an example of successful integration of church and community, of ecumenicity at the foundations, of the expansion of religion to every phase of the people's lives. There Mrs. Wyker gained an insight into a variety of denominational programs which stood her in good stead in the broader fields to which she was later called. "I went with the Presbyterian women and young people to their presbyterial meetings, with the Evangelical and Reformed to theirs, and so on," she explains. "Each group was working on its own benevolence program, so I had to learn about all of them. In the end, we discovered how very similar they all were."

At first, Mrs. Wyker concentrated on women's and young people's work, and on the camp program which was one of the parish's unique features. Then the local doctor's wife died, leaving a request that Mrs. Wyker preach the funeral sermon, that instead of a eulogy she make it an appeal for more attention to the religious guidance of youth. After that the copastorate became a reality. When a funeral or a marriage was to be conducted, it fell to whichever Wyker previous ties seemed to indicate, or to both of them together. Mr. Wyker did most of the preaching, but on special days his wife took his place, as she did on the many occasions when he was called away to take part in conferences and institutes.

A Significant Ministry

Something of what Mrs. Wyker's ministry meant to the people she served is indicated in the testimony of a young man who married one of the girls in the North Jackson church. "My fiancée felt that only Mrs. Wyker could marry us, but my Presbyterian faith was against it," he says. "I wasn't at all sure we'd be properly married, for I had never even heard of a woman being ordained. But after she talked with us about religion and marriage, I began to wonder if we were worthy to have her marry us.

"We moved away after we were married, but when we needed Mrs. Wyker again, there she was. The four years I was away in the service, she always found time to write to me, and it seemed as if her letters came just when I needed them most. She gave moral support to my wife, too, as she did to every woman in the community who was left alone during those long months.

"While I was away, I wrote to have my church letter transferred to North Jackson. I wanted to be part of a church that could forget denominational pros and cons and concentrate on just being Christian. I feel that the Wykers were responsible for all the part I've taken in the church since, and I try never to let them down. Whenever Mrs. Wyker is speaking within driving distance, my wife and I give up everything to hear her. We know she'll say something we should be thinking about or, more important, doing something about."

When the Wykers left North Jackson in 1944 to live in western Ohio while Jim served as educational director of a county farm bureau, and later on his family homestead near Mount Vernon during the years he headed the state Christian Rural Overseas Program (CROP), Mrs. Wyker had more time to devote to the outside activities in which she had participated as much as she could during the North Jackson pastorate. She had served for several years on the Ohio State University lecture staff, and was in demand as a speaker and discussion leader on rural problems. "No member of our staff has ever been held in higher esteem," says the director.

Widening Responsibilities

Long active in the Ohio Disciple women's fellowship and missions program, she was now called on to serve on boards of her communion's United Christian Missionary Society and its International Convention. In 1948 the Disciples sent her as one of their eight representatives to the World Council of Churches' constituting Assembly in Amsterdam. On her return, they welcomed the clear, down-to-earth interpretations she gave them of what went on there, and what the new World Council meant to them as individual church members. The Federal Council of Churches found

her a conscientious member of its commission on marriage and the home. She was in demand as a commencement speaker, as a member of National Preaching Missions, and as a participant in Religious Emphasis Week observances on college campuses.

Meanwhile, Mrs. Wyker's practical experience in ecumenicity was proving particularly helpful in the program of the Ohio council of churchwomen, with which she had long been working. As president of that large and active organization, she began to take an increasing part in the United Council of Church Women with which it was affiliated. At that agency's Cincinnati assembly in 1950, her sermon at the communion service was for many women the high point of the proceedings. During the session that year, when it became known that Mrs. Harper Sibley was determined not to accept another term as president, there was spontaneous agreement that Mrs. Wyker was the right choice as her successor. The women have not regretted their decision.

Family Cooperation

In all that she has done, Mrs. Wyker has had behind her the enthusiastic support of her family. It was Jim who urged her on to new fields, who convinced her that she was equal to each new challenge. Her children show their pride in her. Virginia, who is married to an officer-candidate at Fort Benning and will graduate from Hiram College in June, says she and her brother never felt in "second place" because of their mother's many church interests and activities. "She was always there when we needed her," she says. When the children were small, the family had housekeeping help, but when they became teen-agers, this was dispensed with. They talked the matter over together, and each member assumed definite household responsibilities. The parents saw to it that they were never both away from home at the same time.

Jerry, now a sophomore at Ohio State, is convinced that what he learned from the family's "sharing together" gave him the best possible foundation for the experiences he has met away from home. "My parents shared their ideas on religion and morals with us, but they never tried to force them on us," he says. "They just went ahead and *lived* those ideas." And he adds: "I believe God had a plan for Mom, and she's carrying it out. But I can't think of her as anything but just an ideal mother."

Last year the Wykers moved to a 35-acre farm four miles from the campus of the Bible College of Missouri. Jim is now rural extension minister on the staff of the college, which in cooperation with the adjoining state university conducts a program designed to train rural pastors and coordinate church and community. In such spare time as they can manage—both must be much away from home—they work at renovating the cottage on the farm and care for an ambitious garden and the grass and legume crops which are one of Jim's hobbies.

When the series of baccalaureate sermons and commencement addresses for which she is scheduled is over in mid-June, Mrs. Wyker will rush back to Columbia to be ready to welcome the children for their summer visits. She hopes, too, to participate in some of her husband's rural church institutes. Later she will go to Europe for a consultation to be held by the World Council of Churches' commission on the life and work of women in the church. In the fall, the conferences of churchwomen's councils will start again. It is a busy life she leads, but a happy one.

She Can Discriminate

A Disciple leader who has worked with Mrs. Wyker on their communion's missionary and convention boards calls her one of the most creative persons he has ever known. "She seems uncannily able to distinguish between the important and the trivial," he says. Another, speaking from eighteen years' association, is impressed by her humility and selflessness, her genuine consecration. "We welcome her in our councils for the insight, vision and judgment she brings, not just because she happens to be an attractive woman," he adds.

That testimony would please Mrs. Wyker greatly. "Women want to be treated in the church simply as *persons*," she says. "They want to be appointed to positions not just because the rules say they may or must be, but because they are fitted to fill those positions. I've heard men complain that they appoint women to church committees and boards, but then those women 'just come and sit.' Well, I've seen plenty of men 'just come and sit,' too. If they would only see to it that every person appointed is the very best person—man or woman—for that particular place, they wouldn't have anyone 'just sitting.' "

Mrs. Wyker's insistence that women be treated simply as individuals is apparent in her attitude toward ecclesiastical unwillingness to accord equal rights to them. "There's been entirely too much reliance in this matter on St. Paul's statements, which were based on social customs of his day, and too little on Jesus' insistence on the value of the individual—male or female—as a child of God," she says. She is glad that her own communion was willing to ordain her, for she believes that thereby she has been able to accomplish more for the Kingdom of God than she might otherwise have done.

Churchwomen's Opportunity

When a course which seems clearly dictated by reference to "what Jesus would have us do" is barred by opportunism or by ecclesiastical considerations, Mrs. Wyker gets a little impatient. "It should be so easy, once the Christian principle is clear," she says. "But we keep falling short of what we profess. If we would really work at translating what we believe into action, we might be surprised at what would happen. I remember how once, after a delegation of women had visited their statehouse to protest against a particularly un-Christian plan of action, they overheard a legislator say to another: 'When these churchwomen begin to use the power they have, it will be too bad for us.' "

It is at the point of the practical translation of their beliefs into action, Mrs. Wyker believes, that American churchwomen's greatest opportunity will continue to lie. "It is true that we should become more theologically literate," she says. "But it will be a long time before we can make much of an impact in the theological field. I happen to belong to a communion that requires no formal creed. But I do have a theology—one that cannot be captured in a rigid formula, and it guides all I do or say." Mrs. Wyker's radiant self, the Christian service she has selflessly rendered, make that quite clear.

Kierkegaard or Grundtvig?

By Llewellyn Jones

DENMARK is often described as a social laboratory where new techniques in labor relations, socialized medicine and what not are always under experiment. She might even better be compared to a studio where previews of next year's films are shown to just a few.

Today in cultural and religious circles we are watching a new phase of an old struggle—the existentialism-pragmatism phase, it might be termed. On one side, though not at one, we find the neo-orthodox theologians, the German phenomenologists and M. Sartre; on the other side, democrats in general, the followers of John Dewey and those sociologists who have applied Freudian principles to the study of society.

A 19th Century Battle

In Denmark, where this phase originated, it was a 19th century matter, and the 20th sees the battle already won, by the democratic side. Never was the age-old struggle waged in more clear-cut terms or on better defined issues. The respective spokesmen were, of course, Sören Kierkegaard and Bishop N. F. S. Grundtvig. Bishop Grundtvig (1783-1872), by heredity partly clerical and partly noble, fought all his life—with the final success above noted—to democratize his country, free its religion from ecclesiastical domination and bring living education to its humblest subjects. Kierkegaard (1813-55), son of a merchant who had begun his working life as herdboy on the Jutland heath, was an aristocrat, an authoritarian, a critic of but not a reformer in the state church.

The antithesis between their viewpoints is rendered all the more striking by the parallel tenor of their personal lives. Both suffered from melancholia; both had early and unhappy love experiences; both sought religious consolation in Christian terms—and then ended as exponents of two diametrically opposed religions.

The Shadow of a Curse

In a monograph on Kierkegaard, the Danish philosopher Harald Hoeffding says that West Jutland, where Kierkegaard's father was born, so stamps its children that their thoughts and feelings are as characteristic of its landscape and social tradition as wines of a lava soil. West Jutlanders are tough and clever and have humor, but tend toward melancholy and a disgust with life. Kierkegaard's father was early overcome by the latter, and at the age of twelve, sick of the lonely job of herding sheep, climbed to the top of a hill and cursed the God who had given him such a life. Afterwards, when he had moved to Copenhagen and become a prosperous wool merchant, he never for a moment forgot what he had done, and brought up his children to expect at the proper moment the punishment which God would inevitably deal out. Later on, Sören Kierkegaard was to describe his own temperament as melancholy to the verge of insanity. His broken engagement to Regine Olsen, the girl whom he loved but with whom he found it impossible to enter into marriage, bears witness to the damage which had already been done to his spiritual life.

Vilhelm Groenbech, Danish historian of religion, though as appreciative of Kierkegaard's genius as Hoeffding, is at the same time much more severe. In an essay on "Kierkegaard and Grundtvig," he describes the former as a man born out of his due time, the last of the medieval mystics. The mystic he defines in an unusual manner, as one given up entirely to the enjoyment of his own being, not to "mere" enjoyment, but to the highest: the contemplation of his own soul. For what are Kierkegaard's writings but the graph of his own spiritual pulse? But to Groenbech they are not an invitation to Christian living. In fact they make his gorge rise. Regine Olsen, for instance, he regards as a victim. She was the grain of sand around which Kierkegaard secreted the pearl of an eternal, poetic, platonic love:

> She must put up with being idolized but she must also bear its degradation—obliquely stealing into his sneering sketches of Copenhagen betrothals which provide the background for his own chaste, trembling longing after love, as shining, as pure, and as distant as the dawn.
>
> This game with another human being, projected into poetry and philosophy and diaries, yes, even staged here for the future's circle of spectators, may well seem to outsiders to be the cruelest thing ever perpetrated. But from the point of view of the genius it looks quite different. There exists only a single thing in the world, to wit, Kierkegaard's own soul . . . and the universe without gets its reality only to the extent that it is mirrored in his soul or sucked into it.

But Kierkegaard was living not only in the universe but in Denmark. This fact he does not seem to have appreciated. Brought up by a loving father who had shared with him the secret of impending chastisement for blasphemy, he had an excessive reverence for authority, for imposed order, for the policeman. At a time when Denmark was in great trouble he was once received by King Christian VIII and upon that occasion remarked: "Your Majesty's only misfortune is that your wisdom and sagacity are too great and the country too small; it is a misfortune to be a genius in a market town" (quoted by Harald Hoeffding). That King Christian did have "wisdom and sagacity" was demonstrated, ironically enough, by the fact that he listened to Grundtvig, who urged that he give his people a constitution and representative government.

Two Kierkegaards

The almost total subjectivity of Kierkegaard's philosophy is obvious from his formulation of three stages: the aesthetic, the ethical, the religious, through which man ascends by apparently spontaneous "leaps." Man in the masculine, that is, for woman does not. She cannot become ethical, and when she leaps it is straight from the aesthetic to the religious. And today, of course, his philosophy has bifurcated. The Kierkegaard of the neo-orthodox, the Princeton Kierkegaard, is theistic. But the Parisian Kierkegaard of Sartre is atheistic. This hardly makes sense unless

we recall that Harald Hoeffding, back in 1892, hinted at just this possibility. His monograph points out that Kierkegaard's orientation was always toward nirvana, that he was by nature a Schopenhauerian, and that in his last years he became more and more interested in the study of Schopenhauer.

When Grundtvig becomes better known in America he will undoubtedly be identified with "the social gospel," as Kierkegaard now is with individual religion. But this will be an oversimplification. If you picture the religion of each as a circle, there is an overlapping. Though Kierkegaard had no area of social religion, Grundtvig did have an area of personal religion, a personal sense of sin and condemnation, of human insufficiency. Kierkegaard's world was therefore accessible to Grundtvig while Grundtvig's remained inaccessible to Kierkegaard.

Grundtvig's Influence on Danish Church

Nor was it completely accessible to his other contemporaries, who were all reasonable men, in the sectarian sense of the term. As a youth, Grundtvig had wooed the reason of the Enlightenment, had fallen hard for German romanticism, had already come under the spell of the antique history of the north. But his unhappy love for Constance Leth of Egelykke, to whose son he was private tutor, drove him to a despair beyond the power of those resources to lighten, and he turned again to the church of his fathers. But he wished to be sure what he was doing: what, after all, were the Christian evidences? Out of his ponderings upon this question came what he called his "matchless discovery." Although it may also have been made by others, when Grundtvig made it the results were extraordinary: new life for the Danish church, a new education for the Danish people, a new freedom for the Danish nation.

The discovery was simply this: that church came before Bible, and therefore could not have been founded upon it; that the Bible was merely a record, a dead word, whereas the church was a living structure with a living word as its means of transmission from generation to generation. This living word was the Apostles' Creed, which some of Grundtvig's followers went so far as to call "the little word from our Lord's own mouth." Only through the spoken word, in congregation, Grundtvig insisted, was Christ present to his worshipers. To his contemporaries this seemed retrograde (as it would seem nonsense to the modern nonchurchgoing Christian who says, "I can worship God just as easily in the woods").

It took Grundtvig some years to work out his "ecclesiastical-historical" view in its entirety, but from the day of its completion he was extraordinarily successful as a pastor, hymn-writer, preacher, winner of souls—and of adherents. Today we can see why; Grundtvig had created a new type of congregational church life. And this insight into the power of the living word, spoken or sung, was later to become the seed idea of the folk school as well.

Groenbech asks why, if the congregation, jealously guarding its tradition, is given prime authority, tradition does not in its turn become as much a jailer as the infallible word of Scripture had been. He answers that Grundtvig was not a thinker but a poet, and that here the oral tradition was simply his "conjurer's wand." In it he found the "power to insist on a church of living men, or, as one might put it, he founded a church on the individual's experience of the community, he sang and preached it into them so that all carried the church within themselves, and became a church when they gathered—the church built of the spirit, as he himself expresses it."

Although making the Bible secondary, Grundtvig nonetheless returned to a very orthodox belief in its truth, even regarding chronology. But because he would never deviate from his view of the church as spiritual, he resisted every attempt of the state to enforce church allegiance. He successfully fought the "parish bond" whereby a member of one parish could not ask the priestly services of the pastor of another. He even demanded that the state refrain from asking any priest or layman what he did or did not believe as a prerequisite to membership or ordination. Though never explicitly enacted, this is the practice that holds today.

But if that was the way Grundtvig felt, why did he not join the "free" congregations, the pietists, who were always making overtures to him? Simply because they were religious individualists, separating themselves from the life of the nation, and to Grundtvig that was bad religion and bad patriotism:

> The bell on the Danish church
> Is the clanging shield of the sagas.

The state church would meanwhile not lose by its liberality. For if Christianity is true, Grundtvig insisted, then any man exposed to it, even if he be not a Christian today, will inevitably become one tomorrow. Grundtvig's patriotism was, of course, more than a military one, although he could appreciate a victory, however illusory. He was almost physically in love with Denmark. Once when he wrote a poem dedicated to the proposition that to be a Christian we must give God our all, he later added two stanzas asking what he would do if God required him to give up his Danishness. Would he? "No, not willingly, that I must confess"—and his reason was that if there were no more Danishness he could no longer function as a man but must simply await with folded hands his translation into heaven.

Why Denmark Chose Grundtvig

Such was Grundtvig's alternative to Kierkegaard. To aristocratic loneliness and preoccupation with God's special favors was opposed a full-fledged democracy. To the absolute and nirvana, a healthy nominalism: no universal man but only Danes, Frenchmen, Britons, Germans, each able through his native tongue and its resources to appropriate the gifts of the Holy Spirit, which had worked the miracle of Pentecost, had refused to have a supranational, universal tongue of its own.

And pragmatically, of course, Grundtvig has won; his is the most potent influence in Denmark today, its rulers are largely the pupils or sons of pupils of Grundtvig's folk schools. As Groenbech sums it up: "Grundtvig turns his face forward toward a new culture. Out of his spontaneous creative originality he portends a new humanity which will set community in the place of isolation, demand the choir and the march instead of sunset moods, life instead of the observation and enjoyment of life."

BOOKS

The Laughter of God

THE IRONY OF AMERICAN HISTORY. *By Reinhold Niebuhr. Scribners, $2.50.*

IRONY is the word now being used to carry the burden that has hitherto been borne by "dialectic" and "paradox," both of which are suffering from overstrain and (to change the figure) have been worn slippery with too much careless handling. Irony has a different shade of meaning, more emotional color and a more positive content. Far from handling it carelessly, Niebuhr employs it with fine discrimination and the utmost expertness. Like the other two words, it indicates the juxtaposition of incongruities; but dialectic and paradox imply a fundamental or ultimate harmony between the apparently conflicting elements, while irony recognizes the antithesis as irreducible, meets it with an understanding smile at the amiable human frailty that produced the dilemma, and invites reconsideration and correction of one or both of the antithetical factors rather than the seeking of a deeper ground of harmony between them.

Several "ironic situations" are discovered in American history. The primary one seems to be the tension between our "illusions of innocency" and the use we have made of our power. This is illustrated both in domestic affairs and in foreign relations. The growth and concentration of economic power has produced inequitable conditions which conflict with our widely advertised principles of liberty and democracy. Our success in building the world's most prosperous nation on a new continent and on new principles, without entangling alliances with other nations, has made us so overwhelmingly powerful that we can no longer shirk the responsibilities of power. Our very "innocency"—such as it was, and it was not wholly an illusion—has been the mother of guilt, for it has been the source of our power, and ". . . power cannot be wielded without guilt, since it is never transcendent over interest," while at the same time "disavowal of the responsibilities of power can involve an individual or nation in even more grievous guilt."

The consummate "irony" came with the end of World War II. By that time we had "sloughed off the tendencies toward irresponsibility which had characterized us in the long armistice between the world wars." (For Niebuhr it is axiomatic that failure to join the League of Nations was an act of irresponsibility.) "We were determined to exercise the responsibilities of our power. The exercise of this power required us to hold back the threat of Europe's inundation by communism through the development of all kinds of instruments of mass destruction, including atomic weapons. Thus an 'innocent' nation finally arrives at the ironic climax of its history. It finds itself the custodian of the ultimate weapon which perfectly embodies and symbolizes the moral ambiguity of physical warfare. We could not disavow the possible use of the weapon, partly because no imperiled nation is morally able to dispense with weapons which might insure its survival. . . . Yet if we should use it we would cover ourselves with a terrible guilt."

Although Niebuhr is particularly concerned about the irony of *American* history —and properly enough, since he is addressing Americans—and although at many points he seems to criticize America for nationalistic, egoistic and materialistic qualities that are in no sense uniquely American, it is apparent that his real theme is the irony of *history*. The underlying truth which he aims to reveal is that of "the perennial moral predicaments of human history." That these have now "caught up with a culture which knew nothing of sin or guilt, and with a nation which seemed to be the most perfect fruit of that culture," is only a particular illustration of a general truth about history.

It is an especially good illustration because our nation started with such pure intentions of keeping clear of all the old European political vices, minding its own business, and giving free men a chance to enjoy life, liberty and the pursuit of happiness in a free society. It seemed a good idea at the time, though of course it may have been terribly naive to suppose that it would work permanently. Americans (with the "illusion of innocency") liked the program and even exulted in a kind of "messianic consciousness" as they reflected that God "had not dealt so with any people" (see practically any Thanksgiving Day proclamation or sermon) and that providence was here providing an object lesson from which older countries could learn something to their advantage. A good many Europeans seem to have taken this general view of the American experiment, for they moved over by millions, prospered and sent back for their friends and relatives to come on over. The great "illusion" (if that is what it was) may have owed its origin to the founding fathers, but its perpetuation and development were certainly due largely to the fact that so many immigrants from Europe, having been persuaded by the prospectus, came and found all they had been led to expect. Those who didn't were among the causes, and among the victims, of the "ironic situation" that developed in the domestic scene when political democracy generated a species of economic feudalism.

There is plenty of irony in the history of European nations too, with their pride carefully preserved after their resources have been exhausted. The most gigantic irony of all, and one that affects both sides, is Europe's present fear of the American power upon which it must rely for defense and rehabilitation. Europe knows the temptations of power (it should!) and not unreasonably fears ours, for all power is inherently dangerous, though lack of it may be more so. Americans in their less modest moods may, however, just as reasonably ask whether the power which America has developed would be any less dangerous if large blocks of it were handed over to other countries for administration.

Niebuhr's pages are filled with penetrating analyses of many aspects of modern civilization and its present tensions; for example, the contrast between communist and "bourgeois" concepts of property, the permanent tension between "plans" and freedom, the shifting motives for American suspicion of governmental interference with business, the reasons for the Orient's readier response to communism's false gospel than to democracy, the present outlook for world government. At certain points the issues are, as it seems to me, rather concealed than clarified by the repeated characterization of American culture as "bourgeois"—a word which, in my judgment, has no legitimate use in relation to present conditions anywhere, and least of all in America.

As to world government and other proposed methods of organizing the world against disaster, I urgently recommend the reading and study of pages 134-40, which contain more condensed wisdom on this topic than can easily be found elsewhere in such space. The author dismisses as impossible all proposals for a union of nations as actual equals or for a redistribution of power to make them so. The U.N. of course has an important work to do, but the "ironies" of history are not to be overcome by any sort of constitution or supergovernment. In another connection (p. 169) he says that the reaction of a person or nation caught in an ironic situation may be either (a) bitterness and resentment, or (b) "contrition and an abatement of the pretensions which caused the irony," and that this is "the primary spiritual alternative of human existence." It must be, no less, the alternative before the nations which, with varying degrees and kinds of guilt, no doubt, but none quite innocent, are caught in one tremendous "ironic situation."

Irony is neither pathos nor tragedy. The special mark of an ironic situation is that those involved in it bear some responsibility for it, not by reason of a deliberate evil choice but by an unconscious weakness. Man's constant involvement in such situations is due to his inveterate tendency to overstep his limitations and forget that the total complex of history is too intricate to be completely diagramed and managed according to any plans that he can make. Niebuhr does not exhort man to "Sit down, you cannot do a thing," but rather: Rise up, do what you can, be humble, and remember that you cannot do everything. A Christian philosophy of history, he suggests, is essentially ironic. "The whole drama of human history is under the scrutiny of a divine judge who laughs at human

pretensions without being hostile to human aspirations." "He that sitteth in the heavens shall laugh" (Ps. 2:4), but the Lord does not hold them in derision but transmutes his judgment into mercy for those who abate their pretensions to the scale of man's creatureliness.

W. E. GARRISON.

Books in Brief

GRAMMAR OF THE HEBREW LANGUAGE. *By G. Douglas Young. Zondervan, $4.00.* The author's "new approach" to the teaching of Hebrew is based largely upon the extensive use which he makes of romanization, and consequently the encouragement of the student to use his ears as well as his eyes in learning the language. The method is also "inductive" in the sense of beginning with connected passages of Hebrew and developing a knowledge of the grammar as it is needed; but this, of course, is no novelty, for the Harper method, which held the field for a generation or more, was also an inductive system. In the present work the Hebrew script is introduced gradually and the romanized forms are gradually dropped out. My own feeling is that the author somewhat exaggerates the difficulty of learning the Hebrew letters and somewhat unduly prolongs the student's reliance upon romanization, but he has undoubtedly worked out his method on the basis of much classroom experience.

THE EXPLORATION OF THE INNER WORLD. *By Anton T. Boisen. Harper, $4.00.* Many psychiatrists have reached the conclusion that religion can function helpfully as a restorative agency for certain types of mental disturbance. Prof. Boisen would heartily agree, but he goes much farther. The psychoses which religion may help to relieve are viewed as also having a positive and constructive religious significance. They may be steps on the road—painful steps on a very rough road—which can lead to that reorientation of the patient to his whole personal and spiritual environment which is the real aim of religion. The author had experiences, years ago, which permitted him to know at first hand both the struggles and the hopes of those who suffer from violently disturbed mental states. Subsequently he has had probably more experience than any other man in the United States in ministering clinically and religiously to patients in mental institutions and in training students to perform such ministries. This book was written and first published 16 years ago. It did not at that time attract a degree of attention commensurate with its importance. The publisher has, I believe, acted wisely in starting over and bringing it out again in new form and virtually as a new book. This is not so much giving the book a second chance to gain attention as giving the public a second chance to discover something valuable that too many missed the first time.

EARLY AMERICAN POETS. *Edited by Louis Untermeyer. Library Publishers, $5.00.* Untermeyer's anthologies in British and American poetry are too solidly established as the best in their line to require any encomiums upon him as an anthologist. In the present collection he has assembled a body of poetry that is more historically than artistically important. That is not to say that there is not much good poetry in it. There is much that is good and much that is definitely corny. The selections from Longfellow, Whittier and John G. Saxe may be put in one class or the other according to taste. Some others will awaken, in the minds of the elderly, memories of Friday afternoon declamations in school. Still earlier are the poems of Edward Taylor (discovered and published only a few years ago), Philip Freneau and Joel Barlow. For better or worse, this collection represents what American poetry was down to about 1880. W. E. G.

CORRESPONDENCE

Concerning a Review

SIR: Detailed analysis of the teachings of a religion by one who does not accept them, and has not practiced them, often opens the way for misunderstanding. Perhaps this explains the egregious mistakes in Charles S. Braden's review in your March 5 issue, of a book published some years ago pretending to present Christian Science class teaching.

To correct false impressions left by the review, it should be stated that the Christian Science church imposes no "official ban" on any book. It does not compile or publish any "index" of "forbidden books." Its administrative officials do not censor what Christian Scientists read. Parenthetically it might be said that the term "authorized Christian Science literature" is a descriptive phrase used to identify material published in consonance with the Manual of the Mother Church, the First Church of Christ, Scientist, in Boston, and thus of an authentic nature. The Christian Science church does not prescribe or proscribe reading for its membership. It does not advocate nor practice "regimentation in matters of conscience," to use Dr. Braden's term, but recognizes the right of every Christian Scientist to act in the light of the teachings of the Bible and Christian Science according to his understanding.

Our church does devote itself to the purpose for which it was founded by Mary Baker Eddy, the discoverer and founder of Christian Science and author of its Church Manual. That purpose includes maintaining the purity of the teachings of Christian Science. This requires our church officials to correct public misrepresentations of Christian Science. It requires them to clarify, where such clarification seems needed in public thought, the nature of Christian Science, its teachings and its organization. It requires them to carry out the arrangements laid down in the Manual for the teaching of Christian Science, which are designed to insure that the subject will be correctly taught.

That is not regimentation. It could look like regimentation only from the standpoint of one who is disturbed by these teachings in their purity and challenges them, and who attacks the provisions established by their discoverer to preserve them.

The Manual sets forth plainly how and by whom Christian Science shall be taught. It specifies the qualifications of authorized teachers and the use of the Christian Science textbook, *Science and Health with Key to the Scriptures,* by Mrs. Eddy, as the basis of such teaching. Instruction in the subject by those who are unqualified and unauthorized as teachers, who are not actually members of the Mother Church, and who employ teaching methods contrary to the requirements of the Manual, quite understandably is regarded as improper, unethical and unrepresentative of genuine Christian Science. It indicates a failure to discern, or an unwillingness to admit, the significance of Mrs. Eddy's work as founder and leader.

The Manual requirements regarding teaching were not set down by any "church hierarchy," nor are they subject to change by those carrying on the Christian Science movement today. Lest there be doubt on this point, we quote Mrs. Eddy's words: "Never abandon the by-laws nor the denominational government of the Mother Church. If I am not personally with you, the Word of God, and my instructions in the by-laws have led you hitherto and will remain to guide you safely on . . ."

Dr. Braden's review leaves the false impression that certain teachings of Christian Science are concealed from public gaze and transmitted only through class teaching. All the fundamentals of Christian Science, without any exception, are set forth in its textbook, *Science and Health with Key to the Scriptures,* by Mrs. Eddy, of which millions of copies have been sold.

Christian Science classes no more conceal from public gaze the teachings of Christian Science than a college class in higher algebra conceals the facts of higher algebra from the public. The analogy is apt in this respect: that Christian Science classes, like algebra classes, deal with the

correct understanding and systematic practice of what is contained in the textbook.

GEORGE CHANNING,
Manager, Committees on Publication.
Boston, Mass.

Dr. Braden Comments

SIR: I have no desire to enter into any controversy with Mr. Channing or the Christian Science church. I simply reviewed a book which, as a student of modern trends in religion, seemed to me of significance, since it has already gone through 14 printings. (Fifteen now.) Evidently someone was reading it, and who more probably than Christian Scientists? I treated it as I normally do other books I review, setting forth the main facts about the book, and stating the point of view of the writer. I did not myself say that there was "regimentation of conscience," but did report this as Mr. Corey's belief; he had been a faithful member of the church for years. How could he have got the idea? Others who have been longtime members hold the same belief. As a matter of fact, I have been permitted to see the entire correspondence between the board and some persons who have ventured to differ from the board's members in their interpretation of Christian Science teachings at some points. I would say that I got the definite impression of attempted regimentation by the board. This could be documented if there were space to do so.

Mr. Channing is technically correct in asserting that there is no "official ban" on the book, and that there is no published "index" of "forbidden books." I made no charge that the latter statement was true. But will Mr. Channing deny that there has been a widespread attempt to interfere with the circulation of the book in bookstores and in libraries? I could cite numerous cases of where such an attempt was made. Were these simply the result of individual initiative by overenthusiastic Christian Scientists, or were they under the impression that in so doing they were acting in accordance with official policy followed in the well known case of the Dakin book over 20 years ago? If, as I was told by an important spokesman for the church recently in Boston, the policy of repression has been changed, has the field heard about it? I would be glad for evidence to that effect. Can Mr. Channing supply it?

There are many Christian Scientists within and without the church who speak unhesitatingly to me of the hierarchical control of the church as never having been intended by Mrs. Eddy, and they quote from her writings to prove it. It is a fact that the board's utter control of the church did not come about until after the Great Litigation, about a decade after Mrs. Eddy's death, when the Massachusetts supreme court reversed a decision of the lower court which found in favor of the group opposing such highly centralized control. Obviously, it was not a perfectly clear case. That the board does exercise complete control over what shall be published and what may be said, at least by its officials, local or general, concerning Christian Science, surely no one can deny; and that the board is constantly disciplining persons who refuse to conform to their rules would seem to me not open to doubt, on the basis of what has been told me by one-time Christian Scientists, and of certain cases which I have followed in detail through the correspondence between the persons involved and the board. Some of this is available for publication if desired.

Space limitations forbid discussion of class instruction, which is undeniably secret, whatever the motive for secrecy may be. Having read notes taken in such classes, I can see no reason why they should be secret. I have found no deep esoteric teaching there which an ordinary intelligent person might not comprehend, nor anything else either scandalous or greatly at variance with what is to be found in *Science and Health*. But here, as in the refusal to permit trusted scholars access to the historic sources in the files of the Mother Church, is laid the suspicion, which many entertain, that there is something in all this which had better be kept in the dark. I think that some Christian Science leaders now see this and would like to lift the veil of secrecy, but it is not done. Meanwhile suspicion remains. It is regrettable, but true.

Personally, I think that the church would greatly benefit by a free and open discussion of Mrs. Eddy, her teachings and her church. No one denies the right of the church to organize itself on a hierarchical, authoritarian basis, if it so wishes and its people agree. But persons—and there are many in America—who believe that the democratic principle should operate in the field of religion as well as elsewhere, are likely to respond sympathetically when Mr. Corey and others like him find themselves no longer able to endure the centralized controls, and seek freedom to make their own interpretation of Mrs. Eddy's teaching, and to express it in speaking or in writing as they believe it should be.

I do not believe that either in writing my review or in this letter I have been unfair to the Christian Science movement, or to Mrs. Eddy, for whom personally I have publicly, on more than one occasion, expressed genuine respect and admiration, while dissenting wholly from her views.

CHARLES S. BRADEN.
Northwestern University,
Evanston, Ill.

Regarding Ananias

SIR: Roy W. Abel, secretary of the Southern California Committee for Inquiry into the Council for Social Action, says some things in the Century for April 16 that interest Christians generally. Not being a Congregationalist, I venture to say nothing regarding the strictly denominational aspects of the matter treated, although I have subscribed to *Social Action* from the outset and possess an unbroken and highly prized file of that splendid magazine. As a student of the New Testament for 40 years, however, I do say without fear of contradiction that if Mr. Abel is as lacking in accurate acquaintance with his church as he is with his New Testament his opinions on matters ecclesiastical have no value whatsoever and must originate and find their support in his extra-church connections.

The book of Acts lacks any scintilla of evidence that its "plan" for relieving the needy of the church was "collectivist" or that it "was tried under the leadership of the apostle Peter," or that it "was abandoned"! Not only so, but there is similarly no evidence that this "plan" "produced . . . an Ananias." The clear statement is that Ananias and his wife conspired to "tempt the Spirit of the Lord," who had inspired the relief plan of the church, and that "the Spirit of the Lord" struck them both dead for trifling with the truth. On the strictly historical basis and the clear meaning of Scripture, Mr. Abel's quarrel is with "the Spirit of the Lord"—with whom Ananias and Sapphira tangled so disastrously!

Again, Mr. Abel confuses missions with winning new members of the church. The Christianization of all aspects of human life, beginning with the heart of the individual and extending to group and institutional life, is also missions, whether the geographical setting be Orient or Occident, Long Beach, Calif., or Osaka, Japan. Presumably, as an official organ of the Congregational church, the Council for Social Action has spent funds officially allocated to it for the purposes for which the council was founded.

ALBERT E. BARNETT.
School of Theology,
Emory University, Ga.

Christian Hope

SIR: The report "What Is the Christian Hope?" (April 9) has a fine thesis, i.e., the lordship of Christ over every domain and relation in life now and forever. But why the wordiness? Why not revise and compress the report and make it simpler and clearer?

What justifies the statements, "The churches live in visible forms, and must pray that their outward forms be put under the lordship of Christ" and "The liturgical movement is an attempt to do this in regard to worship"? As though some specific liturgy recognized the lordship of Christ more than another! In view of current emphasis this liturgy is likely to be held as elaborate. I wonder how Christ in the Nazareth synagogue would feel about that.

Rockport, Mass. HENRY D. COE.

SIR: I think you are wrong in your estimate of the Rolle report. I have not read as clear a statement of the Christian problem and its answer in my lifetime. You shouldn't "call light darkness."

Carthage, S. D. A. P. ALMON.

NEWS of the CHRISTIAN WORLD

Most Canadians In 10 Churches

96 Per Cent of Population Are Members or Adherents—Publicize French-Speaking Protestantism

MONTREAL, April 28.—Ninety-six per cent of Canada's 14,009,429 citizens are members or adherents of the 10 largest religious denominations in the dominion, the 1951 census reveals. Denominational percentages are as follows: Roman Catholic, 43.3 per cent; United Church of Canada, 20.5; Church of England in Canada, 15; Presbyterian, 5.6; Baptist, 3.7; Lutheran, 3.2; Jewish, 1.5; Ukrainian (Greek) Catholic, 1.4; Greek Orthodox, 1.2; and Mennonite, 0.9.

Former Missionary Criticized On Germ Warfare Charges

External Affairs Minister Lester B. Pearson told the House of Commons recently that James Endicott, who some years ago resigned as a missionary of the United Church of Canada, will be questioned when he returns to Canada about statements he is reported to have made in China on the use of germ warfare in the Korean conflict. Dr. Endicott has been touring China as chairman of the leftist Canadian Peace Congress. Minister of Justice Garson and his staff, Parliament was told, are studying the Canadian statutes to discover possible methods of dealing with Dr. Endicott's utterances. The dilemma seems to be how to handle Canadians who make what can be regarded as treasonable statements abroad and still protect the freedom of the press to publish what it considers competent reports of what has been said. The Canadian Peace Congress has issued a statement declaring that Dr. Endicott can fully defend his utterances when he returns home, since "there is a vast body of scientific evidence already documented which confirms the results of Dr. Endicott's investigations of the use of germ warfare in the Far East."

Anglican Synod Solicits Building Fund Gifts

An appeal for a fund to aid church building in the Anglican diocese of Montreal was announced by Bishop John Dixon at the annual synod meeting last week. Rather than add to the burden of parishes which have extension problems of their own, Bishop Dixon will personally solicit contributions from a list of people suggested by the clergy. In the past few years, 9 new churches, 10 parish halls and 4 parsonages have been built in the diocese. In his charge to the synod, Bishop Dixon noted that the church is faced with opportunities for service far beyond her resources. Looking forward to inauguration by the Canadian Broadcasting Corp. of television service on Mount Royal in August, the synod set up a committee to probe the possibility of using television for religious purposes. It endorsed the principle that both radio and television broadcasting should be operated as a service to the community. There were 1,419 confirmations in the diocese last year, an increase of 164 over the number for 1950. Sunday school enrollment declined by over 1,000 from the 1950 total, and is 25 per cent less than in 1921. The synod termed this decline "one of the most serious problems confronting the church today," and pleaded for parents to take more interest in the religious training of their children and in holding family worship.

Protestant-Sponsored Dinners Have Catholic Speakers

History was made in Montreal recently when Roman Catholic Archbishop Paul-Émile Leger of the diocese of Montreal spoke at a dinner sponsored by the Council on a Christian Social Order. Over 300 representatives of all faiths met in an atmosphere of cordiality. Last week the French Protestant Forum here sponsored a dinner at which the speaker was Laval Fortier, a Roman Catholic who is deputy minister of immigration and citizenship in the federal government. St. James United Church was taxed to the limit to accommodate the crowd. One of the forum's purposes is to publicize the presence in Canada of an active French-speaking Protestant group, and to promote better understanding of it on the part of all citizens.

Photograph, Recorded Sermon Recommend Scottish Pastor

In an unusual situation, the congregation of First Presbyterian Church in Verdun met its new minister face to face for the first time when he was inducted by the presbytery of Montreal. The congregation had called Alex S. Renton from Scotland after seeing his photograph and listening to a sermon he had recorded. He had been serving St. John's Church, Clyde Dunoon, Argyleshire. In June, the Presbyterian Church in Canada is sending J. A. Munro, secretary for home missions, to the British Isles to interview ministers who are interested in taking vacant charges in this country. So far more than 30 ministers are on the list of prospects.

And So Forth

The 600 Montreal high school teachers who in February refused to continue supervising extracurricular activities without a salary increase are still inactive in this regard. (See The Christian Century for March 3, p. 293.) Negotiations between teachers' representatives and the board of education's finance committee have failed to produce the requested salary increase. Women high school teachers claim that the present salary scale means they serve for $1,700 less a year than Toronto's women high school teachers.

A. H. O'Neil, principal of Huron College (Anglican), London, Ont., has been named general secretary of the British and Foreign Bible Society in Canada. He succeeds W. H. Hudspeth, who came here from Shanghai in 1947 and is now retiring.

With the departure of Claude de Mestral for London to head an International Missionary Council committee (see The Christian Century for May 7, p. 566), the Protestant paper *L'Aurore*, published here, is left temporarily without an editor.

DECOURCY H. RAYNER.

Charges Missions Are Imperialistic

Dr. Wu Continues Accusations in China Press—Historian Repudiates His Own Book on Christianity

DJAKARTA, INDONESIA, April 7.—In a delayed issue of *People's China* which has just reached here, Y. T. Wu, chairman of the Christian Reform Committee through which the new Communist regime seeks to direct the nation's Christian churches, writes that "Christianity in China has been linked with imperialism ever since Protestantism was introduced in 1807." Dr. Wu, a graduate of Columbia University and Union Theological Seminary, was for 30 years executive secretary of the Y.M.C.A.'s literature division in China. Although his testimony is factually in error, its importance cannot be discounted in assaying the present state of Christianity in China. "American rulers exploited the missionary spirit to buy the favor of the Chinese and further their own designs," he says, and the Boxer indemnity plan was a "ruse whereby the United States sought to pose as a friendly elder brother."

Charges Missionaries True Mainly to U.S.

Dr. Wu declares that missionaries consider American civilization and the American way of life the best in the world. "They feel that that civilization is mainly, if not totally, Christian, and must be preserved and spread at all costs," he says. "Now that communism is the chief enemy of the American way of life, the missionaries feel it is their holy task to help wipe it out wherever it appears, by peaceful means if possible, by war if necessary." Dr. Wu praises the new government for "adhering strictly to the principle of religious liberty and doing its utmost to help churches and Christian organizations carry out their program of reform." He predicts that the movement he heads will build a church that will "truly express the aspirations of Chinese Christians," one in which "love for religion will be combined with love for our country." He admits that Communists do not believe in religion, but maintains that so long as it serves the people the government will not discriminate against it and will regard it is a "full member of the united front building the new China."

Historian Repudiates Praise Of Missionaries

In a January issue of *T'ien Feng*, Wang Chih Hsin repudiates the history of Christianity in China that he wrote some years ago. He says that through the "accusation meetings" he has attended he has been led to see that he was in error when he praised the contribution to China of Christian missionaries. Therefore he tried to revise his history to accord with the nation's "new spirit" but found it so "full of holes" he had to give up. Now he appeals to all who own copies of the book to destroy them.

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Tansill's book on our involvement in World War I, *America Goes to War* (1938), was greeted by Henry Steele Commager as "... the most valuable contribution to the history of the pre-war years in our literature." Of his new book, the author himself has written: "I was given access to the confidential correspondence that revealed the President's policy of proclaiming pacifism while working for war ... I have not been under any compulsion to write a 'whitewash' of the Roosevelt regime and have told the story as it developed from the examination of countless pages of diplomatic correspondence."

Charles Callan Tansill is Professor of American Diplomatic History at Georgetown University, Washington, D. C. As technical adviser to the Senate Foreign Relations Committee from 1918 to 1928, and a respected scholar in the field of diplomatic history, he is uniquely qualified to give an adequately documented account of the steps which led to our entrance into the second world war.

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The same issue of *T'ien Feng* reports on progress of the "Christian reform" movement. It says local congregations now govern themselves instead of relying on a central office. In Nanking, congregations have been requested to register with the central reform committee all property "saved from the hands of the imperialists," together with a list of income and expenses. This property, says the paper, will be "protected," and where more income is needed, industrial projects will be developed to "facilitate self-support."

Instruct Pastors on What Not to Preach

The Christian Reform Committee recently held a two-week round table discussion for pastors on "what to preach." The pastors preached prepared sermons, which were then subjected to criticism. Says *T'ien Feng:* "In this way wrong methods which the preachers had learned from the imperialists, as well as ecclesiastical falsehoods and errors, were purged." Evidently many Christian pastors are having trouble "washing their brains" as thoroughly as is desired. The paper reports that congregations may "excuse such pastors from preaching responsibilities until they give evidence of reformation." In some churches, pastors have been asked to submit their sermons to members of the congregation before delivering them, so they may be "examined and criticized." A number of pastors have themselves asked that this be done, evidently considering it a means of self-protection.

Seminary Adopts New Ways, Misses Missions Funds

In another January issue of *T'ien Feng*, Pres. Ch'en Tsung Kuei of Chungking Theological Seminary describes the three stages through which his political thought developed. First, he says, he was concerned only with the future life and was uninterested in politics. Then, with the liberation, he studied the Communist classics and restudied Christian theology, with the result that he has adopted wholeheartedly Mao Tse-tung's teachings about society. Finally, he came to accept Russian policies and to "hate, despise and oppose" America. He now recognizes that Marxism and Leninism alone can free humanity. So he urges students in the theological school to join the army and participate politically in China's reconstruction. At the same time, he complains that his former friends in the West accuse him of departing from the faith and have stopped sending money to support the seminary. He fails to mention that Peiping has made it impossible for people in the West to send funds to Christian institutions in China.

Christmas Services Honor Sons in Korea

At a Christmas service at Moore Memorial Methodist Church in Shanghai, Y. T. Wu helped honor the 669 Christian families in Shanghai whose sons are serving in the "volunteer army" in Korea. In Nanyang, Honan, a congregation voted to contribute its Christmas offering to the "Oppose America, Aid Korea" campaign fund. Scrolls on the door read: "Congratulations on the birth of Jesus Christ" and "Increasing strength for the preservation of peace."

WINBURN T. THOMAS.

Pittsburgh Race Harmony Praised

Social Scientists Credit Much of the Improvement to Y.W.C.A.—Negro Church Calls White Pastor

PITTSBURGH, April 28.—Relationships between Negroes and whites are on a higher plane in Pittsburgh than in any other large city in the United States, according to Eduard C. Lindeman, New York social scientist, who last Wednesday made a final report on a six-month study of community needs for the Y.W.C.A. The study by Dr. Lindeman and associates was preparatory to the building and expansion program the association will undertake within the next two years. The report credited a considerable degree of the favorable situation "to the courageous interracial program which for years has been conducted by the Young Women's Christian Association." It recommends that among other innovations the Y.W. establish mobile equipment and personnel to serve remote territories, and that membership be extended to older women and younger girls.

Negro Church Calls White Minister

On the more dramatic and precedent-breaking side is the recent call to Virgil P. Moccia, for eight years pastor of the Manchester Presbyterian Church on Pittsburgh's north side, to the pulpit of Bidwell Street Presbyterian Church, a neighboring Negro congregation. Mr. Moccia, a native of West Virginia and a graduate of Western Theological Seminary, had been moderator of the Bidwell Street session in the year's interim following the resignation of Samuel G. Stevens to accept a faculty position at Lincoln (Pa.) University. Approval of this unusual relationship by the presbytery of Pittsburgh is virtually assured because of the naturalness of the development and the mutual desire of the congregation and the minister to enter into it.

Lutheran Church Opens Its Membership

Robert M. Herhold, youthful seminary graduate who accepted a call last summer to Bethel Lutheran Church in the same north side community, found himself and his congregation almost immediately confronted with a decision as to whether to move or to experiment with a ministry to all the people of the polyglot neighborhood. The issue was sharpened by a vacation school through which some Negro boys and girls entered Bethel's confirmation class. Opposition to the idea of mixed membership quickly developed, and the young pastor offered his resignation. In the congregational meeting which followed, a substantial majority voted to sustain their pastor's position. Friends in both the Lutheran and other denominations are watching this "old church with a new vision" with a great deal of interest.

Church Construction Reaches $15 Million

A survey by the *Pittsburgh Press* reveals that church construction in Allegheny

country is a multimillion-dollar operation which, while not as spectacular as business construction in downtown Pittsburgh, is an important and integral part of the city's "face-lifting" program. Costs of new churches, schools, religious education units and social centers for Catholic, Jewish and Protestant congregations are estimated to exceed $15 million. Increases in population and growth of suburban areas are cited as contributing factors. As given, Protestant distribution is as follows: Presbyterian, $3,796,000; Disciples of Christ, $630,000; United Presbyterian, $740,000; Episcopal, $150,000; Methodist, $1,124,000; Missouri Synod Lutheran, $165,000; Baptist, $410,000; and American Lutheran, $220,000. Current building programs by United Lutheran churches and Orthodox congregations were apparently overlooked by the reporter. Estimates for Catholic parishes total $6 million; for Jewish congregations, $875,000; and for the Greek Catholic diocese, $1,250,000.

Protestant Churches Receive 700 Displaced Families

The annual report of the local council of churches' commission on displaced persons reveals that nearly 700 families have been sponsored and aided by Protestant churches in Allegheny county. The report abounds in human interest stories of welcome, adjustment, expressions of gratitude and building church affiliations. In 28 cases, difficulties and problems are noted. Denominational and local church cooperation has been excellent. The program here was made possible by funds remaining from the work of the Allegheny county committee for Christian refugees. Directed by Arthur M. Guttery, associate secretary of the council, it will be continued for families yet to arrive.

Good Friday, Easter Sunrise Services Increase

A marked growth in the number of three-hour neighborhood services on Good Friday and of sunrise services on Easter morning was evident in the Pittsburgh area this year. Largest of the sunrise services was sponsored by Christian Youth of Allegheny County in Syria Mosque, where 2,000 heard Clarence A. Burrell, pastor of Mount Ararat Baptist Church. Capacity congregations were present for nearly all Good Friday rites. An innovation this year was the sponsoring by the junior chamber of commerce of four Easter services in drive-in theaters. Aged and handicapped persons were driven to the theaters to participate in Protestant and Catholic worship.

And So Forth

Clarence E. Macartney will be honored by his congregation and by colleagues in the community in two services Sunday April 27 as he completes 25 years as pastor of First Presbyterian Church in downtown Pittsburgh.

Frederic B. Irvin, treasurer of the United Lutheran Church in India, has been elected to the presidency of Thiel College, Greenville, Pa. He succeeds William F. Zimmerman, who goes to Midland College, Fremont, Neb.

Retirement of Henry W. Hanson after 29 years as president of Gettysburg (Pa.) College has been announced, to become effective in June. O. M. WALTON.

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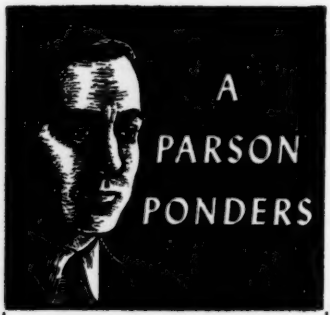

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Methodists Seek Final Agreement

Committees Prepare Recommendations for Later Presentation on Floor of Quadrennial Conference

SAN FRANCISCO, May 3.—At the close of their first week of sessions, the 720 delegates representing more than 9 million Methodists in the quadrennial General Conference here could look back on days of hard work, some adverse publicity, periods of spiritual uplift and some stiff legislative activity. Up for consideration has been changes in local church government, the survey report which recommended streamlining Methodist organization, and what to do about the highly controversial unofficial Methodist Federation for Social Action. (See The Christian Century for April 23.)

Heretofore affairs in the 40,000 local churches have been administered by an official board or a board of stewards; which name is used depends on whether the church stems from the Methodist Episcopal Church, the Methodist Episcopal Church, South, or the Methodist Protestant Church. The commission on the study of the local church is proposing to the conference that the basic local administrative organization be an official board with four auxiliary commissions—on evangelism, education, missions and finance.

The Report, the Federation

Legislation growing out of recommendations on the survey report is being introduced piecemeal on the conference floor. It is so cleverly worked into the agenda that no one is conscious that a large body of legislation on the subject has been dealt with.

The unfavorable publicity came when the *New York Times* interpreted the opening episcopal address as endorsing "Methodism's pink fringe," notably the unofficial Methodist Federation for Social Action. That such was not the case was clearly indicated in the session at which this problem child of the church was discussed. The committee on the state of the church debated the issue for the benefit of the press Wednesday afternoon, and finally adopted a resolution recommending that the federation be requested to drop the name Methodist from its title and to move its offices from the Methodist building in New York. This resolution will be presented to the conference, along with a minority report.

Federation Presents a Problem

That the issue is more complicated than appears on the surface is indicated by some officials who decline to be quoted. They note that since many groups use the name Methodist, there is a question whether the conference has a right to enjoin the federation from using it. Further, so long as the federation pays the rent on its offices, New York law will prevent its being evicted. Moreover, the conference does not want to seem to condemn all those affiliated with the federation, because among them are some of Methodism's stellar lights. So far no agreement has been reached on how to express disapproval of the federation's leadership and statements without condemning many Methodist leaders who have retained membership in it without always agreeing with its actions.

The organization of the Methodist General Conference is a fearful and wonderful thing. On the platform, backed by the impressive altar and dossal curtain, sit the 70 bishops. Although they may not vote, they preside in rotation. They exert a powerful influence in the conference through their joint episcopal address, with which the conference opened. In this year's address, they stated the things with which they would like to see the conference deal. (See The Christian Century for May 7, p. 572.) During the sessions, the bishops' work is advisory. In the afternoons they meet to appoint members of the committees which will serve the church throughout the world during the next quadrennium.

In front of the bishops sit the members of the judicial council—three judges, five senior ministers and an attorney—whose task it is to pronounce on the constitutionality of measures brought before the conference.

Seated at tables on the floor of the conference room are the 720 delegates. Usually they are district superintendents, pastors of "first" churches, or leading laymen and laywomen in the annual conferences. Each delegate is assigned to a committee, which in turn is broken down into subcommittees for the purpose of studying the various memorials that have been presented by annual conferences and other groups. The committees' reports are later presented on the conference floor for action. Bishop W. Earle Ledden of Syracuse, N. Y., expressed amazement and delight at the keenness with which the delegates have grasped the issues brought to the floor. "It seems to me that here is an amazing reservoir of Christian statesmanship on which we can draw," he said.

These, Too, Are the Conference

The General Conference is not all coldly legislative. It is the lady with a southern accent pleading in a committee for adoption of a resolution stating: "There is no place in the Methodist Church for racial discrimination or segregation." It is young H. Gauharmasih, a layman from Pakistan, boasting that his country has granted such religious liberty that, unlike other Muslim countries, it offers freedom to subscribe to, propagate, preach and practice all religions. It is Eric N. Daniels, also of Pakistan and the Indus River annual conference, joining with Gauharmasih to plead that a bishop be assigned to their country. He must be a non-Indian, says Daniels, one who will give impartial attention to all the problems of this young country with its 40,000 Methodists in an 80 million population.

It is Kolloory V. Moses, a young lay delegate from Hyderabad, principal of a Methodist boys' high school, who tells of the wonderful work of the missionaries in his country, especially among the outcastes. He pleads for more and more missionaries. It is the wife of a New York state clergyman confessing that she and her husband borrowed money so they could make the long trip to represent their Troy conference. It is all the delegates, working night and day.

During the week, Paul G. Hoffman, formerly of the Ford Foundation, addressed the conference, and delegates attended a dramatic presentation, "A Faith Is Born," at the War Memorial opera house.

ERNEST M. FOWLER.

Fosdick Calls for The Open Mind

At Colgate-Rochester Convocation, He Insists Next Step Is to 'Close Mind on Something Solid'

SYRACUSE, N. Y., April 29.—The 22nd annual spring convocation of Colgate-Rochester Divinity School, with which this year the state pastors' convocation of the state council of churches was merged, was attended by over 400 pastors. A major attraction was the preaching of Harry Emerson Fosdick, who served as convocation chaplain. His opening sermon urged people to be "humble, tolerant, open-minded and all the rest," but said "the object of the open mind, as of the open mouth, is to shut it again on something solid." A time of change, he insisted, ought to be used "to get the eyes and ears of your people on the unchangeable." The Rauschenbusch lectures were delivered by Douglas V. Steere, professor of philosophy at Haverford College, on "Work and Contemplation." "The salvation of any civilization lies in the meaning of the work performed by its citizens," he said. The Ayer lectures were given by Thomas W. Manson of the University of Manchester, England.

Welcome Ruling on Released Time

Religious leaders here are rejoicing over the decision of the United States Supreme Court upholding the constitutionality of the New York state law which allows children, on written request of their parents, to be released from school for an hour a week to go to a church for religious instruction. The sentence in the decision which says, "We are a religious people whose institutions presuppose a Supreme Being," is being interpreted as an indication of the constitutionality of the state board of regents' recent suggestion that public school classes be opened with prayer. The state council of churches has announced a conference on weekday religious education June 6-7 at the Congregational conference grounds at Lisle. It will consider ways by which the state released-time program can be strengthened.

Sculptor Carves Statue For Israel

A two-ton statue of Moses chiseled from Italian marble by Prof. Ivan Mestrovic of Syracuse University is being shipped from Belgrade, Yugoslavia, to Israel as a gift from the sculptor, who carved it in 1925. He is sending it "in appreciation of the contribution which the Jewish people have made, directly or indirectly, to human civilization." Though a self-exile from his native land, Mestrovic made his gift through the channels of the Yugoslav Communist government. He came to Syracuse during World War II after being released from nazi imprisonment at the request of the Vatican. Mestrovic was once described by Rodin as "the greatest of living sculptors."

School Board Stands Firm Against 'Red' Charges

The board of education of the village of Scarsdale, criticized as being indifferent to the charges of Communist infiltration in the public school, has issued a statement denying the charge and refusing to take action "which might be destructive of the morale of the school system." Board members said that, having carefully investigated the charges by visiting classes, studying the curriculum and conferring with teachers, they were confident of "the patriotism, loyalty and integrity of the entire staff." Communists or other subversive people would never knowingly be employed, the board stated, but after selecting the best available teachers it would place full confidence in their judgment, choice of textbooks, invitations to special speakers and other matters connected with the work of the school.

Study Cultural Use Of Television

A temporary commission is being set up by Gov. Dewey to study the use of television for educational and cultural purposes. It will inquire into the desirability of government operation and control and the feasibility of operation by private groups. The commission was appointed on the recommendation of the state commissioner of education in anticipation of the allocation of noncommercial educational channels by the Federal Communications Commission as requested by the state board of regents. The stations proposed for the $4,400,000 statewide network would be located in New York, Long Island, Poughkeepsie, Utica-Rome, Syracuse, Rochester, Buffalo, Albany, Binghamton, Ithaca and Malone.

And So Forth

A four-man committee of senior faculty members at Colgate University will study the impact of R.O.T.C. programs on liberal arts colleges. The study, expected to take

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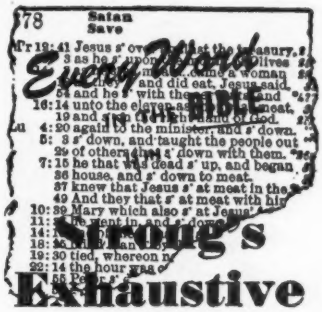

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18 months, will be financed by a grant of $30,000 from the Rockefeller Foundation.

Before its 200th anniversary next year, St. George's Episcopal Church of Schenectady, one of the oldest churches in the Mohawk valley, will be remodeled to restore it to its original colonial character.

A drive to secure at least 1,000 June graduates of liberal arts colleges to take teacher-training courses this summer so that they will be qualified for teaching vacancies in elementary schools next fall, has been started by a special committee of the state board of regents.

Because of the number of displaced persons who have found homes in the area through the help of his church, Dutton S. Petersen, pastor of the Methodist large parish at Odessa, often has to call on interpreters to translate his remarks at church dinner programs into five languages.

At a "Grandma Moses festival" May 5-7, the Syracuse museum of fine arts will have 35 of the artist's paintings on display.

For the second time in three years, Gov. Dewey has vetoed a bill intended to outlaw lurid comic books and other publications featuring fictional crime, lust or bloodshed. He maintains that the bill was so poorly drawn it did not meet constitutional requirements. WALTER D. CAVERT.

Youth Look at War

Students from 55 Campuses Discuss Responsibility as Christians

COLUMBUS, OHIO, April 28.—The problem of Christian responsibility in a world at war was discussed here the past week end by more than 250 young people from 55 college, university and seminary campuses in the first national Christian youth conference on war. They came from 30 states, the District of Columbia and 6 foreign countries.

Although the conference was sponsored by pacifist church groups (Friends, Mennonites, the Church of the Brethren and 16 denominational fellowships), speakers with divergent views were presented. Many of the delegates were nonpacifists, who had an opportunity to test their views in discussion with those who hold to nonviolence. A very real part of the three-day meeting was the table talk, sidewalk chatter and bull sessions which grew spontaneously out of the formal meetings.

Opposing Points of View

Eduard Heimann of the New School of Social Research, New York city, and Prof. George M. Gibson of McCormick Theological Seminary, Chicago, presented respectively the nonpacifist and pacifist points of view in addresses on "Moral Dilemmas Confronting Christians in the World Crisis." Dr. Heimann admitted that though pacifists constitute a dissenting minority, their voice should be heard. He felt, however, that it should be heard in the religious and moral, not the political, field. He cited instances in which nonviolence and nonresistance had been ineffective in curbing fascism, totalitarianism and war. Dr. Gibson deplored the idea of the doctrine of "tragic necessity" which says that we must choose either tyranny or war, and that both are evil. "I'm not at all sure that tyranny is automatically worse than war," he said. "And we have chosen both war and tyranny." As practical creative action he urged pressure on the state department to cease allying the U.S. government with any reactionary regime that happens to oppose

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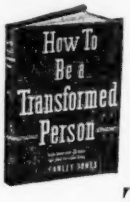

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Russia, and personal commitment to live up to Christian insights in daily living.

The most spontaneous ovaton came at the conclusion of the address by A. J. Muste of the American Fellowship of Reconciliation on "Areas of Responsible Christian Action." He declared that only a "complete spiritual revolution" can save humanity from destruction, and urged that Americans stop looking around the world for someone else to blame instead of acknowledging their own failures.

Nonviolence Abroad

Students from abroad got a chance to present their points of view in the symposium on "Nonviolence and the Struggle for National Freedom." Tetsuo Yasuda of Japan said his people oppose rearmament because it will impede economic recovery, and Martin Christadler of Germany said that his country, caught in the midst of the East-West power struggle, has no will to fight. Juila Tu said that China's tradition of nonviolence, which she feels is simply common sense, is endangered by imperialism and changing world conditions. Chandra Patel of India described the Gandhian nonviolent approach, which takes in the whole of life, as the only real way to give the pacifist movement roots.

Bayard Rustin of the American F.O.R., who led the symposium, declared that world leaders, realizing that force alone is inadequate, have begun to consider alternatives to military might. In the Sunday morning sermon, Don E. Smucker of Mennonite Biblical Seminary, Chicago, appealed for Christian love as the key to understanding Christ, the Bible and the church. "Violence is the expression of loveless existence," he said.

The delegates named a continuing committee of denominational representatives. They formulated a message to other Christian youth, challenging them to the way of Christian love and nonviolence as a means of bringing about a peaceful and brotherly world.

PATRICIA MCCOPPIN.

De Rochemont to Produce Lutheran Film

Lutheran Church Productions, representing all the major Lutheran groups in the United States, has signed a preliminary contract with Louis de Rochemont Associates to produce a film on the life of Martin Luther. Mr. de Rochemont, head of the company and an Episcopalian layman, formerly produced the March of Time documentaries. Since forming his own company he has released such fiction films as "The House on 92nd Street," "Lost Boundaries" and "The Whistle at Eaton Falls," all of which were built around a core of fact and in part employed the documentary technique. The Luther film, which will be photographed in Germany, is expected to get under way about July 1. Lutheran Church Productions is also financing a German film on Martin Luther that uses no actors but tells its story through pictures of statues, paintings, buildings, towns and documents. It will be premiered at the Lutheran World Federation Assembly in Germany late in July.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Jack and the Beanstalk (War.) *Comedy.* Abbott and Costello try their hands at the ancient fairy tale, introduced as a dream by a youthful Costello. New story material, in cinecolor—but style, wisecracks and situations follow the familiar Abbott and Costello rut. *Undistinguished slapstick.* **M,Y,C**

The Man in the White Suit (British; Rank; dist. in U.S. by Univ.) Alec Guinness, Cecil Parker. *Comedy.* To the despair of successive employers in whose laboratories he manages to find a job, mild but persistent scientist insists on carrying out experiments on the side. His current employer is pleased when he finally invents fabric that will never wear out or soil—but that was before the explosion in textile management associations, trade unions, the job-conscious public! *Delightful comedy, sly and satirical,* with revealing characterizations and some sobering comment on modern economy. **M,Y,C**

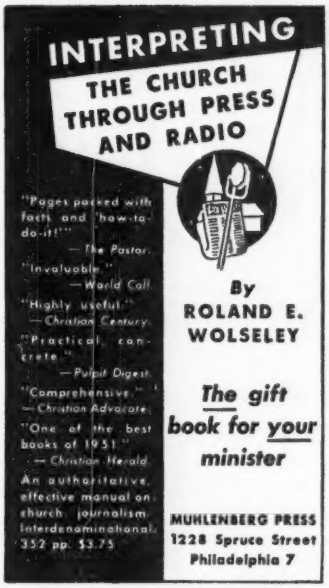
The Pride of St. Louis (Fox) Dan Dailey, Joanne Dru. *Drama.* Baseball career of "Dizzy" Dean, fabulous pitcher, stressing his uninhibited cockiness, his colorful performances on and off the diamond, his domestic life, the difficulties he experienced before he could admit his playing days were over and face a new role as popular but unconventional sports announcer. *Good-humored throughout,* this is a frank and unpretentious picture of a personality definitely out of the ordinary. Baseball fans will probably wish more shots of actual playing had been included. **M,Y,C**

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, The Emperor's Nightingale, The Harlem Globetrotters, Kon-Tiki, Nature's Half Acre, Navajo, No Highway in the Sky, Room for One More.

For Mature Audience: The African Queen, Bright Victory, The Browning Version, Death of a Salesman, Decision Before Dawn, Detective Story, Fourteen Hours, God Needs Men, The Lavender Hill Mob, Murder in the Cathedral, Oliver Twist, A Place in the Sun, Quo Vadis, The Red Badge of Courage, The River, A Streetcar Named Desire, Viva Zapata!

5-14-52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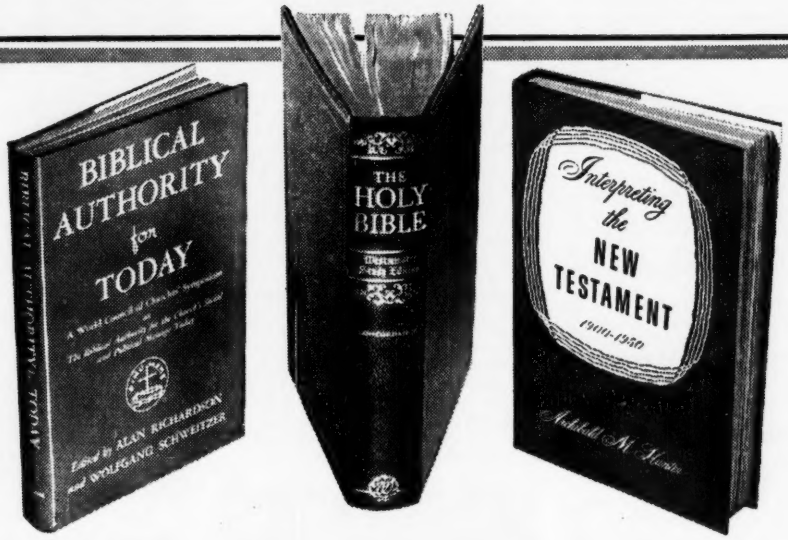

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